THE

CHRISTIAN ADVOCATE.

JANUARY, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLV.

The sanctification of the Sabbath is to be the subject of the ensuing lecture. On this important topick our Catechism instructs us, that "The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the publick and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." And beside this positive statement of the manner in which the Sabbath ought to be observed, we are taught, negatively, that "The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations."

As we can devote but a single lecture to the duties and prohibitions of the command before us, we shall take them in connexion; and even when thus taken, I shall be obliged to make the discussion concise and summary. With a view to this, I will endeavour—

I. To state the duties which precede, and are preparatory to, a right observance of the Sabbath.

II. The positive duties, and explicit prohibitions, which must be carefully regarded on the Sabbath, by those who would obey the command to keep it holy.

III. To specify those "works of necessity and mercy," which may lawfully be performed on the day of sacred rest.

A few short remarks, not properly falling under these heads, may be added, in closing the lecture.

I am persuaded, my young friends, that the Sabbath is profaned by many, through a disregard to the duties which ought to precede, and be preparatory to its observance. "Six days shalt thou labour and do all thy work," is as really an injunction of the fourth command, as is that which requires the keeping holy of the seventh day: and a disregard of this part of the precept leads, in many instances, to a violation of the other part. In consequence of idleness, inactivity, and a careless neglect of worldly affairs, during secular time, men too often find themselves tempted to attend to some pressing worldly avocation, which would never have occurred, if it had not been occasioned by the want of forecast, diligence, and exertion on the days proper for servile labour. Did men plan their business with due reference to the Sab-

bath, and prepare for it assiduously, by doing ALL their labour on six days of the week, we should not so often see the seventh improperly spent—We should not hear so many pleas of *a necessary attention* to some urgent secular concern, nor would worldly thoughts and cares so often intrude on the minds of those who feel the obligation of hallowing the Lord's day. It is criminal neglect in preparing for the Sabbath, which occasions much of this lamentable evil. How often, for example, might a trading vessel, without loss or inconvenience, avoid leaving her port on the Sabbath, if the owner, or master, were as careful as he ought to be, not to trespass on holy time.

Some commentators I know there are, who maintain that the part of the fourth commandment which says "six days shalt thou labour and do all thy work," was intended merely to express an *allowance*, and not to deliver an *injunction*. This, it appears to me, is entirely without warrant, and in opposition to the plain import of the words. The form of expression which requires us to "do all our work" on six secular days, is precisely the same as that which directs us to rest on the seventh, except that in the former case it is positive, and in the latter negative. The language is *imperative*, and equally so, in both instances; and the one injunction seems to be intended as the exact opposite of the other. We ought therefore to consider this part of the precept as expressly enjoining diligence in our worldly business, in its proper season; as laying this duty upon us by divine authority, as really and truly as the duty of keeping holy the Sabbath day: and among other reasons for diligence, an important one is that which has already been stated—that we may be well prepared for the holy rest of the Sabbath, by having all our secular affairs so ordered, that there may then be as little occasion, and as little temptation as possible, to act, or think, in reference to any worldly concern.

It is, indeed, not only to be admitted, but carefully kept in mind, that the worship of God in secret, and in the family, is a sacred duty to be performed, ordinarily, on every day; that special seasons for thanksgiving, and for fasting and prayer, ought likewise, as heretofore shown, to be occasionally taken from our secular time; and on the other hand, that there are some occasions, on which servile labour may and ought to be done, on the Sabbath. But all this is perfectly consistent with the construction I have given, to that part of the precept now under consideration. The requisition to rest and keep holy the Sabbath, is, you will observe, laid down without any qualification, yet it confessedly admits of some exceptions. Then surely the requisition to "do all our work" on the six days which precede the Sabbath, may, in the same manner, admit of the exceptions which have been mentioned. The truth is, that every precept of the decalogue was intended to be as summary as possible, and to receive the necessary explanations and qualifications from other parts of the revealed will of God. When, therefore, it is said, "six days shalt thou labour and do all thy work," the meaning plainly is—thou shalt not fail to do ALL the work which is *proper and practicable*, to be done on those days. Thus doing, therefore, we shall obey that law of our Creator which requires us to be "diligent in business;" and at the same time, we shall remove a temptation and hindrance to the keeping holy of the Sabbath: and if, in addition to this, we devote, as I have heretofore recommended, the evening which precedes the morning of the Lord's day, to serious meditation and devout exercises, we shall make a preparation for the right observance of that sacred day, which we may reasonably hope will be attend-

ed by the divine blessing—enabling us to spend our holy time in a manner truly pleasant and profitable to ourselves, and most pleasing and acceptable to "the Lord of the Sabbath."

II. Let us now consider the positive duties, and explicit prohibitions, which must be carefully regarded on the Sabbath, by those who would obey the command to keep it holy. Here let us take the clauses of the Catechism in order—

1. "The Sabbath is to be sanctified by a holy resting all that day." *Holy rest* is a cessation from worldly cares and occupations, for the sole purpose of employing all our faculties in sacred exercises. If, when we cease from servile labour, we should be engaged in no spiritual exercises, you plainly perceive it would not be a *holy* rest that we should enjoy, but one that is merely animal or worldly. Hence our Catechism teaches us, that this commandment forbids "the profaning the day by idleness"—justly inculcating the idea, that idleness on the Sabbath is a real profanation of holy time.

We do not deny, my young friends, but explicitly maintain and inculcate that, in requiring us to suspend servile labour for a seventh part of our time, it was *among* the benevolent purposes of our Creator, to consult the bodily health and comfort both of man and beast: and experience shows that animal nature requires this, and that those who keep closely to the revealed rule, will, in the end, gain much, and lose nothing, by the observance. Both they and their cattle will, in the course even of a year, effect more than will be done by those who labour on the Sabbath, and thereby diminish their health and strength, and even shorten their lives. He who made man and beast, knew what was the portion of animal rest that was most conducive to the well being of both; and if, without revelation, physiologists and physicians could ever have ascertained this point, which is very questionable, it would have required much time and observation for the purpose. It was therefore a most cruel, as well as impious attempt, that was made by the French philosophers and legislators, a few years since, to establish their *decades*, in place of the Sabbath,—allowing less time for bodily rest than God has appointed: and they, in our own country, who, at the present time, employ the Sabbath in servile labour, are chargeable with a practical approbation and imitation of the atheistick project which was adopted in France, and which, in words, many of them loudly condemn—Nay, they go farther than the French did, for they provide for no cessation whatever, from those bodily exertions which wear out the animal frame. God has unquestionably determined what is the most proper period for relaxation from servile labour, and secular care; and it is both foolish and wicked to attempt to improve on his appointment—to take more, or less, than he has ordained.

But I return from this digression, to remind you again, that *rest* is not *idleness*. In our waking hours the mind, at least, never is or can be idle. And even a weary body, when in health, is most relieved by moderate action, and not by torpid stillness. The proper duties of the Sabbath, therefore, which are performed in the domestick abode, and in going to and attending on publick worship, are, in every view, most admirably calculated to benefit both our bodies and our souls. In the case of those whose occupations *occasionally* call them to lose a portion of their sleep, or to weary themselves beyond their strength, more bodily rest on the Sabbath may be proper, than in the case of others. There is, however, much sin committed——very much——by those who, without any special necessity, sleep longer on the morning of the Sabbath, than on any other

day of the week; and by many more, who saunter away, in a kind of listless apathy, many, if not the whole, of those precious hours, which should be diligently occupied, in preparing for the eternal Sabbath of heaven.

2. The next clause of the first answer before us affirms, that on the Sabbath we are to abstain "even from such worldly employments and recreations as are lawful on other days;" and the second answer more particularly specifies, that the commandment forbids, not only idleness, but "the doing of that which is in itself sinful, with all unnecessary thoughts, words, or works, about our worldly employments and recreations." Much of what might properly be introduced here, has been unavoidably anticipated; but without repetition, much might be added. As however I must be brief, let me first request you particularly to notice, that the doing of that which is in itself sinful, is *more* sinful, if done on the Sabbath, than if it had been done on any other day of the week. The reason is most obvious—two commands of God are violated by one wicked act. Never let it be forgotten, therefore, that he who commits a known sin on the Sabbath, is responsible to God for the inherent guilt of that sin, aggravated awfully by the violation of his holy day.

As to those worldly employments, or works, which are lawful on other days, but unlawful on the Sabbath, it is neither practicable nor necessary to attempt to specify them minutely. They comprehend every kind, and every act, of the common business of life, not provided for in those acts of necessity and mercy, which we are afterward to consider. Few indeed there are, who extend the rule as far, and observe it as strictly, as they ought. The greater part, even of professing Christians, allow themselves in some things, which it would be hard for them to show, that either necessity or mercy demands. But I cannot pass from this part of the subject, without calling you to deplore with me, the open and awful profanation of the Lord's day, which is even enjoined by the laws of our country, in requiring the transportation of the national mail, and the opening of the Post offices, on this holy day—and thus setting the law of the land in direct opposition to the law of God. Let us pray that he who hath the hearts of all men in his hands, may dispose our legislators and rulers to remove this dreadful evil, so reproachful to us as a people, and so directly calculated to bring down the judgments of Almighty God on our country.

But not only servile labour, but recreations which are lawful on other days, are to be forborne on the Sabbath. In popish countries generally, a large part of holy time is openly and avowedly devoted to recreations, many of which are not lawful—if the law of God be the rule—at any time whatever. Theatres, dances, bull-baitings, gambling, and indeed publick spectacles, sports, and amusements, of all descriptions, are not only tolerated, but legalized and countenanced, by the highest authorities both in church and state. Do such practices consist with remembering the Sabbath day to keep it holy? Is it not next to an absurdity to ask the question? Surely those who do these things can be Christians only *in name.* In deed and in truth, they are the disciples of Antichrist. But, alas! in Protestant, as well as in Popish countries, our own not excepted, the Sabbath is shamefully and openly profaned, by the *tolerance* at least of recreations, which, if lawful on other days, are utterly inconsistent with keeping holy the Sabbath. The running of steamboats and stages, unnecessary travelling, and all parties of pleasure, dining parties, tea parties, and visiting of all kinds, except visiting the sick and the poor—all the noisy

and boisterous sports and plays, in which the children and youth of our towns and cities so freely indulge, these, and things like these, many of which cannot be specified, are the unlawful practices to which I refer. Against taking any part, in any of these recreations, my dear youth, I caution you solemnly. However general and fashionable they may be, they certainly are a dreadful profanation of the Lord's day. Think for yourselves, and you will be convinced, that they do and must dissipate all serious thought. Go from the most solemn and affecting exercises of the house of God, and indulge in any of these recreations, and you will find that every good impression will commonly vanish in an hour. I really know of nothing that can be properly called *recreations*, that are proper for the Sabbath, beyond taking a walk in some retired place, either solitarily for devout meditation, or with a Christian friend, for religious conversation. The appropriate exercises of the Sabbath are so many, and with those especially who are favoured with a number of pious books, may be so diversified, that if there be only the right temper of mind, the Sabbath will never become tedious, for the want of variety in its duties. Those who think it must be *a weariness*, if the forbidden recreations I have mentioned be altogether excluded, can never be satisfied, unless the very spirit of the command be given up; and they will of course think it a great extreme, when I add—

3. That many words and thoughts, which are not only lawful, but proper and necessary on other days, are unlawful on the Sabbath—These words and thoughts are such as relate to those worldly employments and recreations, which I have already shown to be prohibited. It is in this particular, that the real practical Christian finds his chief difficulty, in keeping holy the Sabbath day. It is commonly not difficult for him—it even, in most cases, requires no self-denial—to forbear servile labour and vain recreations. But suitably to "keep the door of his lips," and to prevent "vain thoughts from lodging within him," on the Lord's day, often gives him serious trouble, and demands from him much vigilance. Here it is that he has frequent occasion to say with the apostle, "when I would do good, evil is present with me." Yet, whatever be the obstacles, he will steadily aim at obedience, and will truly mourn over his defects. In order to avoid improper conversation, as well as for other reasons, I am deliberately of opinion, that we ought to spend as much of our time as practicable on the Sabbath, and when not occupied in social worship, entirely by ourselves. When company is promiscuous, it is extremely difficult entirely to avoid improper conversation; and even when the company consists only of pious people, or of the family circle, we too often insensibly slide into discourse, or at least speak occasionally on subjects, which, on reflection, we must condemn as improper. Solitude is also most favourable to the exclusion of improper thoughts. Thoughts are unavoidably suggested to our minds, though they may not be cherished, by what we see and hear. We can best command them when we are alone, and can best indulge and pursue meditations that are serious and edifying. To prevent the intrusion of such as are improper or unprofitable, I know of nothing better, than to fix on some topick, or text of scripture, on the evening preceding the Sabbath, for the subject of meditation, as soon as we shall awake in the morning, and to fill up the day with a diligent and close attention to its proper duties, private as well as publick. This leads us to consider

4. That our whole time, on the Sabbath, is to be spent in "the pub-

lick and private exercises of God's worship," with no other exceptions, than those which we are afterwards to notice.

"God's worship," you will observe, includes in it, not only acts of prayer and praise, in which it immediately and more especially consists, but also every thing calculated to dispose us to those acts, and enable us to perform them with enlightened and holy ardour; and indeed, whatever has a tendency to promote the honour and glory of God.

The exercises suitable for the Sabbath are so many, that I can do little more than name them, and furnish you with some hints, on which you must enlarge for yourselves.

1. *Meditation.*—This is a duty too little practised, or thought of, by Christians generally. The Psalmist says—"My meditation of thee shall be sweet, I will be glad in the Lord." Meditation, intermingled with devout ejaculations and aspirations of soul, is exemplified in many of the Psalms, and should form a part of a Christian's exercises on every Lord's day. The subjects of meditation are the works, the government, and the providence of God—his providence in relation to our own lot in life particularly—and more than all, the glorious plan of redemption, as a whole, and in its various parts and aspects.

2. *Self-examination.*—This is a duty which no Christian should neglect on the Lord's day. He should, if I may so speak, settle his spiritual account with himself, on the regular return of this day. He should examine, generally, whether he is in a gracious state—consider whether he is gaining or losing in religion; and should particularly go over the past week, to mark his defects, to observe the temper he has been in, the example he has set, to repent of what was wrong, and to form good resolutions for the future.

3. *Secret prayer and praise.*—Although no real Christian can neglect secret prayer, habitually, on any day of the week, yet he should perform this duty more frequently, particularly, and extensively, on the Sabbath, than he ordinarily can on other days—unless they be days specially set apart for the purpose of prayer. It is in secret prayer and praise, that the soul of the believer holds converse and communion with God; and what so proper as this, on the day which he claims as his own: and when this converse and communion is very sensible, no exercise so fully antedates heaven, the sabbatical "rest which remaineth for the people of God."

4. *Reading the Holy Scriptures, and other books of devotion.*—This, although it should be, to some extent, and as circumstances favour, an employment of a portion of our time on other days, yet it demands a special attention on the Sabbath. As far as practicable, method should be adopted in this, as in every other important concern. Let me advise you, my young friends, to confine yourselves principally, if not wholly, to reading, studying, and meditating, on the word of God, in the former part of his day; to read some sound, doctrinal and practical writer, in the latter part; and to leave sacred poetry (except psalms and hymns), with religious periodicals, to the evening. By pursuing this course, you will avoid the danger, which seems to be real and imminent at the present time, that the numerous publications of a periodical kind, will exclude almost every other sort of religious reading—Should this unhappily be realized, the rising generation, whatever zeal they may possess, will be greatly deficient in that sound doctrinal knowledge, which is the only sure basis of consistent, stable and exemplary piety.

5. Family devotion and catechetical instruction.—Family devotion, you are aware, consists of prayer and praise, connected with the reading of the holy scriptures. These exercises should, ordinarily, be somewhat more extended on the Sabbath than on secular days; and the reading of some pious commentator, such as Henry, Burkitt, or Scott, on a portion of the divine word, will also be profitable. By catechetical instruction, I mean especially a due attention to the Shorter Catechism of our church, which every member of the family should be able accurately to repeat without book, and which the younger members should recite, and hear a portion of it explained by the head of the family. It will be well, if they can add the scripture proofs, and better still, if they can add to both the Larger Catechism—These were once common attainments, in pious families of our church; and I am persuaded that whatever has taken their place, is not for the better, but the worse. But in catechetical instruction, I also include a questioning of the children of the family, on a previously prescribed portion of the Bible; requiring an account of what other books they have read; and examining them, as to what they can remember of the discourses they may have heard in publick. It is this family instruction—which must, in most cases, be principally communicated and acquired on the Lord's day—that more than any thing—I had almost said, more than every thing beside—contributes to raise up a generation of well informed and stedfast Christians. It was this which long distinguished the best reformed churches, and for it, I am persuaded, no adequate substitute ever has been, or will be found.

Publick worship.—This is an important and essential part of the exercises of the Sabbath, to all who can avail themselves of it. Alas! that there are so many parts of our country, in which the privileges of the sanctuary cannot be enjoyed. But great is the criminality of those who neglect these privileges, when placed within their power. The command to such is explicit, "Forsake not the assembling of yourselves together, as the manner of some is;" and the pretence too often made, that the Sabbath may as well be employed without going to the sanctuary, as by attending there, is utterly vain and inexcusable. Nothing but the want of health and opportunity, can justify the omission. In religion, the blessing of God is every thing, and he will not confer it on those who disobey his command. Nor is it a formal attendance, but one truly devout, that God requires. We should, in ordinary circumstances, always make special prayer for a blessing to ourselves and others from the services of the sanctuary, immediately before going to them, if this be practicable; and for a blessing on what we have heard, immediately on our return to our retirements. But although I thus inculcate the duty of publick worship, I cannot forbear to say, that I think there are some Christians, who greatly err, in endeavouring to spend almost the whole of the Sabbath in publick. Much of it should be spent in private, in those exercises which I have already specified. Two attendances on publick worship are, as a habit, as many as will be profitable, to those who seek to employ their holy time in the most advantageous manner.

Religious conversation is the last exercise, that I shall mention as proper for the Lord's day. This should take place when Christian friends are together on this day, and whenever we go to, or return from, the house of God in company, unless we pass the time in silence. Conversation on news, or politicks, or other secular subjects, though mournfully common, is a real profanation of the day, in any part of

it, and peculiarly so, immediately before, or after, the services of the sanctuary. By this evil practice, all serious thought and good impressions are often prevented; or banished or effaced after they have been received. The conversation of Christian families, while taking their meals together, ought also to be on religious subjects—Often a profitable topick may be furnished by the sermons they have heard—not however if they be subjected to severe criticism, but when so treated as to impress the sacred truths which have been heard in publick.

III. I will now, in a few words, specify those "works of necessity and mercy," which may lawfully be performed on the day of sacred rest.

By works of necessity, you will be careful to observe, we mean *only* those which could not be foreseen and provided against before the Sabbath; or those which, without the most serious injury, cannot be delayed till the Sabbath is past. Some of the most common of these are, flying from, and defending ourselves against an enemy; the extinguishing of fire, that has broken out and is destroying property; working a ship at sea; doing what is necessary for the burial of the dead, when delay would endanger the life or health of the living; stopping the progress of an inundation, or securing property which it threatens to destroy. Such are some of the works of necessity, and there may be others of a similar character. It is, however, of importance to observe, that we have no right to provide against risks which can happen only in the ordinary course of providence; and which it is very possible may never occur at all. In Exod. xxxiv. 21, we have this injunction, "Six days thou shalt work, but on the seventh thou shalt rest: in earing time, and in harvest thou shalt rest." Here is an explicit command, to forbear servile labour in seed time and harvest, as well as at other times; because men might be tempted to think that they might consider such labour, at these times, as a work of necessity. But it is not—All the risk there is of unfavourable weather, is in the ordinary course of Providence: the evil feared may never happen, and the apprehension of it, is not a sufficient reason for violating the rest of the Sabbath. The same may be said of sending a vessel to sea, for fear of a hindrance by the delay of a single day. Observation, I am persuaded, will prove, that all descriptions of men, who strictly observe the divine precept in regard to the Sabbath, will, in the long run, consult their temporal interest, as well as their Christian duty. Defensive war is lawful, but it does not warrant all kinds of military operations on the day of sacred rest. My observation convinces me fully, that the frowns of the God of armies have often, and remarkably, been manifested toward those chieftains and their troops, who have voluntarily chosen to bring on a decisive battle on the Sabbath of the Lord. We ought always to keep in mind, that we shall not be free from guilt if, by neglect or choice, we *make* the necessity which we plead. This is often done, in small matters, as well as in those of magnitude. It is clearly proper to satisfy our hunger, and to make a decent appearance in the house of God, on the Sabbath. But much servile labour is often employed for these purposes on that holy day, which foresight and diligence might entirely prevent. The necessary food for a family may be so far prepared, and all that pertains to dress, and to personal decency and comfort, may be so ordered, that very little shall remain to demand labour, or occupy time or thought, on the Lord's day.

Acts of mercy are such as are performed in visiting and relieving the sick and the poor; preparing food for a temperate repast for our-

selves; feeding and taking care of cattle, and relieving them when their lives are endangered; making collections for the poor, and for the propagation of the gospel; and doing all that could not previously be done, to render ourselves comfortable in our habitations, so that we may attend to sacred duties with satisfaction and full effect—These are the principal acts of mercy; but it is scarcely practicable, either in this particular or in that which immediately precedes it, to make the specification complete. Nor is it necessary—A truly conscientious person will be a law to himself, in regard to these things. He will, in cases novel and extraordinary, judge by analogy; and will always be more solicitous to have a conscience entirely void of offence, by keeping within the questionable limit, than to subject himself to doubt and apprehension by going beyond it.

I am now to close this protracted lecture, by making a few short remarks, which could not be so properly introduced in the previous discussion.

1. It is deserving of notice, that the fourth commandment begins in a manner different from all the rest. It is introduced with the emphatick word REMEMBER. For this there was doubtless a special reason, and I know not how it can be better stated, than in the words of our larger Catechism. That Catechism says—

"The word *remember* is set in the beginning of the fourth commandment, partly because of the great benefit of remembering it, we being thereby helped in our preparation to keep it; and, in keeping it, better to keep all the rest of the commandments, and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion: and partly because we are ready to forget it, for that there is less light of nature for it, and yet it restraineth our natural liberty in things at other times lawful; that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it; and that Satan with his instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety."

Every clause of this pregnant answer, deserves to be distinctly meditated on, and kept in mind.

2. It is farther worthy of remark, that this precept is directed to those who have the charge of others—to parents, and to superiors generally. The reason of this also, shall be given from the larger Catechism—

"The charge of keeping the Sabbath is more specially directed to governors of families and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone ofttimes to hinder them, by employments of their own."

I will just add to this, that magistrates, who are set to execute the laws, and are sworn to do so with fidelity, have a dreadful responsibility, when they suffer the enactments of the state against Sabbath profanation, to be grossly and flagrantly violated in their very presence, and permit the whole to pass without notice—What then shall be said, if they themselves are among the chief transgressors, and thus not only sin themselves, but encourage others by their impious example!

3. Finally—We are taught to expect that those who truly obey this precept, have reason to hope for peculiar spiritual communications on the Sabbath; and for the blessing of God on the whole of their labours through the ensuing week. "I was in the spirit on the

Lord's day," is the declaration of the apostle John, in describing at what time, and in what circumstances, he received his revelations; and we have heretofore had occasion to remark, that the blessings of Pentecost were conferred on the Sabbath; and that in every age, the people of God have found this day the season of their sweetest communion with their God and Saviour; as well as that on which the blessings of redemption are most commonly and largely extended to perishing sinners. These surely are considerations, which should induce those who regard the salvation of the soul as the most important of all concerns, and the light of God's countenance as the supreme happiness of life, to keep holy the Sabbath day, with all the vigilance and strictness that has been recommended.

Worldly prosperity too, which always ultimately depends on the blessing of God and the favourable order of his providence, is, we have every reason to believe, connected with hallowing the day of God, both by nations and by individuals. We need seek no farther for the ultimate cause of the many calamities which afflict nations denominated Christian, than their notorious profanation of the Sabbath of the Lord; and in these calamities our own nation has to expect a large share, if it shall follow, as there is too much reason to fear it will, the bad example which so generally prevails in European Christendom.

In relation to individuals, I will only state the solemn declaration of Sir Matthew Hale, one of the most distinguished chief justices that England has ever produced—It is to this effect—that his worldly concerns were prosperous, or otherwise, throughout the week, just in proportion to his right observance of the previous Sabbath: And he declares that he says this, not lightly, but as the result of long and careful observation. Let infidels and profligates sneer at this, as they will; but do you, my young friends, regard it as the testimony of a man distinguished equally for strength of mind, for deep and various learning, and for eminent evangelical piety. "The secret of the Lord is with them that fear him; and he will show them his covenant."

FOR THE CHRISTIAN ADVOCATE.

ON THE CALLING OF ABRAHAM.

Among all the distinguished personages whose names are mentioned in the sacred word, there is not one whose history deserves a more serious consideration, than that of the patriarch Abraham. His attainments in holiness were of the very highest kind: he is held up to the whole church as a pattern of faith and obedience, and he is distinguished by the two illustrious titles of "the Father of all them that believe," Rom. iv. 11, and "the Friend of God." Jas. ii. 23.

It is not our intention, however, at present, to consider the whole history of his life, but only that portion of it, which more immediately relates to his first calling of God.

Abraham was of the family of Shem, and the ninth in descent from him. He was born only two years after the death of Noah, 352 years after the flood, and 2008 years after the creation of the world. We know but little of the early history of his life, except that he was born among idolaters in the land of Chaldea, and that his parents, and probably himself, had fallen into the idolatrous practices of his countrymen.

When he had arrived at the age of seventy-five years, the Lord appeared to him, and called him to forsake his country, and his kindred, and his father's house, and to go to a land that he would show

him; assuring him, at the same time, that he would bless him, and make of him a great nation, and make his name great. In what manner God made himself known to Abraham, the sacred penman does not inform us, but we may certainly conclude that he did it in such a way, as to banish all doubt from Abraham's mind that it was indeed God who was addressing him, and with such an influence on his mind as effectually disposed him to comply with the divine command.—Acts vii. 2.

No sooner was the divine will made known, than it was obeyed. "So Abraham departed as the Lord had spoken to him, and Lot went with him, and Abram was seventy and five years old when he departed out of Haran; and Abram took Sarah his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran, and they went forth to go into the land of Canaan, and into the land of Canaan they came."

That an individual should thus be selected by God—that this individual should be commanded to leave his home and his kindred, and wander in a foreign land, without any settled abode—and that God should select him and his posterity, and promise to bless them above all others—are circumstances calculated to fill us with surprise. We ask, Why was this? and as all the ways of the Lord are wise and good, we feel certain that a transaction so singular, must have been designed for the most important purposes. The situation of the world at the time when it occurred, the condition of Abram, and the purposes of God in relation to mankind, will aid us in endeavouring to ascertain this design—and a serious inquiry after it, will richly repay our labour.

1. A consideration of the state of the world at large at the time of this call, will greatly assist us in our inquiries into its design. Mankind were rapidly apostatizing into idolatry: the pious traditions of Noah, the progenitor of the postdiluvian world, were passing into oblivion, or becoming mixed and debased with foolish additions, and the knowledge of the true God was perishing from among men. To arrest this torrent of iniquity and irreligion, God mercifully called Abraham out of his country, that in his posterity the knowledge and worship of himself might be preserved.

One of the strongest proofs of the corruption of our nature, and of our apostacy from God, is the fact, that mankind have been universally prone to the worship of idols. The apostle dwells on this crime with peculiar force, in asserting our universal depravity and guilt. Men "professing to be wise became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things." The true sources of idolatry are to be found in the vanity, pride, and ignorance of men; their folly, and fondness for licentious gratifications; and their aversion to the self denial and holiness imposed on them by the law of God. "They liked not to retain God in their minds, and therefore they worshipped and served the creature more than the Creator."

It is impossible to ascertain the precise time when idolatry began, or who were the first to introduce it. Whether it did, or did not, exist before the flood, is a question on which there are different opinions. It is not improbable, that as having false gods was the great crime of men after the flood, so having no god was the great crime before it; for Atheism and superstition are the two extremes into which men are continually running, when they once forsake the only true and living God.

That it commenced at a very

early period after the deluge, is unquestionable, and it is equally unquestionable that Abraham's forefathers were guilty of it. When Joshua had gathered all the tribes of Israel at Shechem, he reminded them of this fact, and charged them against imitating it. Joshua said unto all the people, "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor, and they served other gods." Joshua, xxiv. 2. The vestiges of the awful judgment which God had sent on the whole human family were still visible in every direction —the ark was yet resting on Ararat—the earth was bleached with the bones of the unhappy victims of divine wrath,—Noah, the venerable patriarch who had witnessed the terrifick effects of divine vengeance in the flood, still survived to remonstrate with his ungodly descendants, and to remind them of the folly and guilt of departing from God—but all in vain—With the most fearful monuments of divine justice before them, with the clearest proofs of the folly of irreligion and wickedness, they erect their altars, and impiously worship their false divinities; they forsake, and proceed afresh to affront and insult the Lord of Hosts,—they are bent on their idols, and after them will they go. Alas! what evidences have we in every age, of the depravity of the human heart, and of the folly and perverseness of men in the concerns of religion. No judgments of heaven, no instructions, no warnings, not even proofs clear as the light of the meridian sun, of the folly and awful consequences of sin, can restrain them from persisting in that which displeases God, and will plunge their own souls into perdition.

The first objects of idolatrous worship were, probably, the heavenly hosts—the sun, moon, and stars —their beauty and their usefulness leading men to ascribe to them divine excellencies and honours. The worship of fire, too, as the symbol of the sun, which is the dispenser of light and heat, began very early, and prevailed very extensively in the East. It has been frequently observed, that from the name of Abraham's native city, which, in Chaldee, signifies the *city* of fire, it is highly probable that it was distinguished for this idolatry, and that this name was given to it because of the fire that was worshipped there. (See Park. Heb. Lex. Sub. אר, § 3. p. 38, and Calmet's Dictionary.)

In mercy to Abraham, and in mercy to our sinful race, the Lord called him out from his country and kindred, in order that in his family the true religion might be preserved. Had he left mankind to themselves, all true religion would have become extinct—a flood of wickedness, more dreadful than the flood of waters, would have swept over the world——profound ignorance, absurd polytheism, and awful corruption of manners, would have universally prevailed, as in fact, during a very long period, they did very generally prevail. The torrent however was arrested in Abraham and his family. For a long time, the knowledge and worship of one only living and true God, was confined to the land of Judea, while the people of every other land were idolaters, and looked on the Jews with hatred and contempt, because they refused to worship their idols. That we now have the knowledge of the one true God, and worship him only—that we are not bowing down to stocks and stones, or worshipping the hosts of heaven, is owing to the goodness of God in calling Abraham out from his countrymen, and choosing him and his posterity as the depositaries and guardians of the truth. Philosophy and science alone, never delivered a people from a corrupt religion. The renowned philosophers of antiquity were themselves, either po-

lytheists or atheists. Nor were their sentiments concerning the Deity, and our obligations to him, with all their boasted science, a whit more rational than the belief of the vulgar. It is not from Greece or Rome that we have received our religion. The God whom we worship is Abraham's God, and the inspired records committed to Abraham's posterity, are the sources whence we derive our knowledge.

(*To be continued.*)

EVENING TIME.

BY JAMES MONTGOMERY, ESQ.

Zech. xiv. 7.

I.

At evening time let there be light:
Life's little day draws near its close;
Around me fall the shades of night,
The night of death, the grave's repose:
To crown my joys to end my woes,
At evening time let there be light.

II.

At evening time let there be light:
Stormy and dark hath been my day;
Yet rose the morn divinely bright,
Dews, birds, and blossoms cheered the way:
O for one sweet, one parting ray!
At evening time let there be light.

III.

At evening time there *shall* be light;
For God hath spoken;—it must be:
Fear, doubt, and anguish take their flight,
His glory now is risen on me;
Mine eyes shall his salvation see:
—'Tis evening time, and there *is* light!

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

MEMOIR OF THE REV. WILLIAM ASHMEAD.

Departed this life, in the city of Philadelphia, on the morning of the 2d of December last, the Rev. WILLIAM ASHMEAD, A.M. in the 32d year of his age, and the 10th of his ministry. The friend whose death, in the midst of his days and his usefulness, it is our painful duty to record, was a native of this city. Of his ancestry little more is known to the writer, than that he was the grandson of the late Captain Ashmead, who was, for many years, a worthy and respectable citizen of Philadelphia. His mother was one of the excellent of the earth, and the deceased cherished the most tender recollections of her to the close of life. But a day or two before he died, he spoke of her with the deepest feelings of filial affection. Doubtless the prayers and instructions of this pious mother were greatly blessed to him, as he appeared to have early possessed great tenderness of conscience, and to have been preserved from many of the follies and sins of youth.

In his nineteenth year, he was admitted to the communion of the First Presbyterian Church of this city, under the pastoral care of his distinguished friend, the Rev. Dr. J. P. Wilson. Whilst quite a boy, he gave evident indications of superior natural abilities. It was a manifest fondness for literary pursuits, which attracted the attention of the friend and pastor just mentioned; under whose private instructions he was prepared to enter college, and by whose generous aid he was enabled to defray the expenses of a collegiate course. It is however but justice to state, that in less than two years after he entered the ministry, he refunded the money thus expended, which he had regarded only as a loan. Yet he was far from considering his obligations as cancelled, by returning what he had received, but always

retained the most grateful and devoted attachment to his early patron.

In 1815, he was admitted to the University of Pennsylvania, and passed through the several classes of that institution, with a good reputation both for conduct and attainments. He graduated in 1818. Shortly after, he engaged in teaching, and at the same time commenced, under the direction of his friend and pastor, the studies preparatory to entering the ministry.

In the spring of 1820, he was licensed to preach the gospel; and he soon acquired—what acknowledged talents and attainments in so young a man justly merited—considerable popularity as a preacher. In the winter of 1820, he received from the Presbyterian church in the city of Lancaster, Pa. a unanimous call to become their pastor. He accepted the call, and was shortly after ordained to the pastoral office, and at the same time installed. In his introductory sermon, he declared his determination to "know nothing among them but Jesus Christ and him crucified." To this resolution he adhered, and to promote the spiritual interests of his congregation he devoted the best energies of his powerful mind. Many a heart will bear witness that his labours were not in vain, and many a soul, we trust, among the people whom he loved, will prove jewels in his crown of rejoicing, in "the day of the Lord Jesus." But whilst labouring with growing popularity and usefulness, both at home and abroad, his devotion to study, and his sedentary habits, were making sure, though secret inroads, on a constitution not naturally the most robust.

In the years 1827 and 28, he had repeated attacks of hemorrhage of the lungs; by which, and the necessary medical treatment for his complaint, his health became so impaired, as to render rest and relaxation from the labours of his charge absolutely indispensable. With the advice of medical and other friends, and the cordial concurrence of his congregation, he sailed, in the autumn of 1828, for Charleston, South Carolina—in hope that a more genial climate might facilitate his recovery. Finding his health considerably improved while there, he occasionally preached in several of the churches, at the solicitation of his brethren, and once only, just before he left that city, in the then vacant church of which he afterwards became the pastor. He returned, early in the spring, to his family; and immediately after his return, received a call to the Second Presbyterian Church in Charleston—a call which it is right to state, was unsolicited and unexpected. After serious and solemn deliberation, he concluded to accept it, believing that a new sphere of labour, and perhaps a change of climate, had become necessary to his existence on earth. He felt the more at liberty to do this, because he had proved his attachment to the congregation at Lancaster, by rejecting, a few years previously, a most pressing call to the pastoral charge of the church at New Brunswick, in New Jersey. He now thought that duty to himself and his family, as well as to the church, warranted his removal; and he accordingly obtained a dismission from his congregation, in April last, and repaired to Charleston, where he was installed pastor of the Second Presbyterian Church of that city. He remained there till late in June; but his health beginning again to decline, he left his new charge sooner than he had contemplated, and hastened to his family. But scarcely had he arrived, when he was attacked with a bilious fever, which confined him to his bed for several weeks. As soon as he was able to go abroad, though still very weak, he made the necessary arrangements for proceeding with his family to the

south. He reached Philadelphia, and had taken passage for Charleston, when he was again confined by a second attack of fever, which his enfeebled system was unable to sustain, and which, in less than six weeks, terminated his labours and his life.

In this mysterious Providence, the Presbyterian church has lost one of her most gifted, eloquent, and promising sons. God had blest him with a mind of a high order, and he had improved it in the best manner—his acquirements being uncommon for one of his age. With such talents and his habits of application, health and years were only wanting, to have made him one of the first scholars and most profound divines of the age. In connexion with a discriminating and solid judgment, he possessed a fine imagination, and the most correct taste. Of him it may be said with perfect truth—"Seldom have any been endowed with a more just discernment of what is beautiful in composition and discourse, or with a more accurate sensibility to what is becoming in manner."

As a publick speaker, he was second to few. His voice, though not powerful, was full of sweetness and melody, and its tones were modulated with the happiest success. His manner was serious and impressive, and at the same time graceful, animated and engaging. His eloquence was of that insinuating, persuasive kind, which never failed to awaken the attention, and interest the feelings of his audience. In doctrine he was decidedly Calvinistick; though he learned his religious opinions from the Bible, and not from the systems of fallible men. To the doctrines of grace he was warmly attached. On these his own hopes of salvation were exclusively founded, and these he explained and enforced, with great clearness and effect in his preaching, and earnestly endeavoured to impress on the minds of his fellow sinners. A great degree of originality characterized all his sermons. In his hands, passages of scripture which, from frequent use, were quite familiar, would originate discourses new, and highly interesting and impressive; and while his general acquaintance with literature, philosophy, history and the sciences, enabled him to give a rich variety to his discourses, the plain and simple truths of the gospel, were ever enforced with the most affectionate earnestness. His style was energetick, chaste, and classical. His early compositions abounded, too much perhaps, in figures; but for several years he had almost entirely rejected the aid of ornament, and frequently said, "I wish only to feel and understand my subject, and to make my hearers do so likewise. It is the matter, more than the manner, which is important." In delivery, although sometimes rapid and impassioned, he was remarkably distinct. In prayer, he was solemn, impressive, appropriate and copious; and in reading the word of God, and the sacred poetry of the church, his manner was peculiarly happy, and could scarcely fail to awaken the devotional feelings of the most thoughtless hearer.

On the subject of the religious charities of the day, his feelings were always alive. In his sermon to his church in Charleston, on assuming the pastoral charge, he says, speaking of Sunday schools, Bible societies, missionary societies, tract societies, and other similar institutions of enlightened and pious benevolence—"Brethren, these institutions are all dear to my heart, and I shall seek by every practicable means to foster and expand among you, the spirit by which they shall be duly estimated and zealously supported. I shall tell you, again and again, that you have not done enough, when you have secured your own personal salvation;—that you can never discharge your obligations to Him 'who loved

you and gave himself for you;' that you are unworthy the Christian name, if you can look without concern on perishing sinners, in your streets, throughout your state, and over your country; and if you are reluctant to perform something like your part, towards extending the light of divine truth over the whole earth, and planting the institutions of the gospel in every land."

As a man, in all the walks of private life, he was peculiarly amiable; exhibiting, in a high degree, those virtues which cannot fail to endear the subject of them, to all with whom he may have intercourse. To a remarkable delicacy of feeling and high sense of propriety, he united that genuine politeness, which is the result of Christian sentiment and principle: those who were intimate with him, ever found him an interesting and pleasant companion: and what is no slight commendation of him, those who knew him best, esteemed and loved him most.

He had a heart eminently formed for friendship—alive to its sympathies, faithful to its claims, and attentive to its duties. As a husband and a father, he was the most kind, tender and affectionate—His highest earthly enjoyment he sought and found in the bosom of his family, and his life was an uniform display of conjugal affection and paternal kindness. His end was such as might have been expected that the end of such a man, and such a minister would be. During his long, painful, and trying illness, rendered more trying by his peculiar circumstances, no murmur, no complaint, escaped his lips. He was indeed, at first, greatly disappointed, when he found himself unable to proceed to his beloved charge, and expressed a wish to live, for the sake of his wife and children; but even this was in entire resignation to the will of his heavenly Father. When, a few days before his death, his friends had flattered themselves and him that he was better, he desired a friend who was with him, to engage in prayer with him and his wife, and return thanks to God for any hope there might be of his recovery, and to ask that he might be raised up again—but he immediately added with much emphasis, "I desire it with entire submission to the Divine will." His sickness, as he himself frequently declared, appeared greatly blessed to him. He seemed daily to grow in meekness, humility, resignation, and every Christian grace;—to feel more and more of the power and consolation of religion, of the preciousness of the Saviour, and to renounce afresh every ground of reliance, but the merits and righteousness of his Lord and Saviour Jesus Christ. His views of his own attainments as a Christian, were unaffectedly humble. When, on one occasion, he had, in conversation, spoken of himself as a Christian, he quickly added—"No, I did not mean that —the words of the publican become me better: I desire to die with his prayer, 'God be merciful to me a sinner,' upon my lips." Yet at the same time that his views of himself were so lowly, he was unusually free from all distressing doubts and apprehensions, and his hopes, founded on the great and glorious promises of the gospel, and the fulness and all sufficiency of his Redeemer, were bright and supporting. He was perhaps constitutionally afraid of death, and when attacked by bleeding of the lungs, discovered great alarm. But the fear of death, as well as its sting, was taken away; and he expressly declared, on the last day of his life, to her who rarely left his side—"I am dying—but I am not afraid to die; my trust is in the Saviour of sinners:" And on the Sabbath evening previous to his departure, he said, "I am a sinner; but a sinner hoping for heaven, through the merits of the Lord Jesus Christ: and

now I am resigned to go, and feel as if I should delight to join the glorified and happy beings that are there." He enjoyed the exercise of his reason, with only one or two interruptions of delirium, to his latest breath;—spoke to his wife the moment before he departed, and then gently fell asleep, without a struggle or a groan. "Blessed are the dead who die in the Lord—they rest from their labours, and their works do follow them."

We cannot close this brief tribute to his memory, without adding a few sentences from the letter of one of his flock, to his bereaved wife—"And can it be possible! that I shall never again hear that pleasing voice, which imparted so much instruction, and which so affectionately guided my erring feet, in the narrow path which conducts to eternal life! Yes, it is too true, it is hushed in death; but it yet speaketh in emphatick language, 'be ye also ready.'—Dear pastor! his short, but laborious course, has terminated in a better world; but his luminous track still shines on the sight, and animates the efforts of all who knew him, and marshals them the way to heavenly glory."

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page* 549.)

Sunday, June 15.—Having received an invitation from our friends, Mr. R. and family, to pass the day, and go to church with them, I was set down at the meeting house door, just after service commenced, by one of the hackney coaches, which pass almost hourly from London to Camberwell, where the family of Mr. R. reside. I heard a good, plain, sensible discourse from the clergyman, and after service went home with Mr. R. We visited, together, the same church in the afternoon, and in the evening they accompanied me to the chapel of Dr. Collyer, where I heard him deliver a kind of farewell sermon to his people, on account of a contemplated absence occasioned by ill health. He did not come up, by any means, to my expectations of him as a preacher. Though the occasion seemed to admit of it, there was nothing striking or interesting, either in his matter or manner. But I was, upon the whole, better satisfied with this Sabbath, than with any I have passed since leaving home.

Monday, June 16.—After spending the night and part of this morning with Mr. R.'s family, I left them with regret, but with the hope of seeing them again. I can with truth say, I have felt here more as if at home, than in almost any other place I have ever seen. The regular family devotions, the amiable deportment of every individual to the other, the family respect to every religious object, were all delightful. I walked with two of Mr. R.'s sons to the Elephant and Castle, an inn about half way between Camberwell and London. Here I stepped into one of the numerous hacks which were in waiting. I think I am within bounds when I say that seven hundred hacks and other carriages stop here *daily*. The very high rent of this house, is paid, I understand, by the *booking* of parcels, daily sent from it to all the neighbouring places. The price of booking is two pence for each parcel. On arriving in town, I went to the house of the British and Foreign Bible Society, located in a dirty lane called Earl street, near Blackfriar's bridge. The house, outside, has a very common appearance—this is perhaps as it should be—the inside, you know, contains a choice collection of curious editions of the sacred scriptures, and a vast amount of Bibles printed by the Society, in almost every important language. I felt a peculiar

glow of enthusiasm, on examining the different ware-rooms, in which thousands of Bibles in the different languages of the earth, were stored, and which were destined to cheer and enlighten many a heart, by their holy influence. I was particularly pleased with the copy of the Persian Testament, translated by Henry Martyn. After spending some time with the obliging librarian, and purchasing a copy of one of the Testaments, as a specimen for you to look at, I was introduced by Mr. R. into the committee room, where there was a meeting on some business. Lord Teignmouth was in the chair: he is a man of very venerable and amiable appearance, and presided without stiffness or much formality. There were a number of letters read from the agents of this vast religious charity, from various parts of the world, and some short speeches were uttered, all of which were very gratifying. After dining at a chop-house, I went to Newgate prison and to Smithfield, where poor John Rogers was burnt. This last is a large area, surrounded by houses, and is now used as a market for selling live cattle—I saw many hundreds while there. The heavy rustic walls and grated windows of Newgate, threw a chill over my mind, as I looked at them. Among the female convicts here, the benevolent efforts of Mrs. Fry have produced, you know, wonderful effects.

Tuesday, June 17.—I spent the morning with my friend Mr. Gray, at the British Museum, in the examination of certain animals from America, with which I was familiar. In the afternoon, at half past six, I dined with Mr. Children, and met at the table several eminent scientifick men. A French gentleman, a botanist, with whom I fell in company last summer, in the western wilds of the state of New York, had just come to London, and was here. We were both highly surprised and gratified to meet each other again, in another quarter of the globe. He is on his way to India—and asked me if we should meet again in Calcutta. The dinner at Mr. C.'s was in a peculiarly handsome style, and the party highly agreeable and instructive. From the table we adjourned to a meeting of the Linnæan Society, where I was introduced to Lord Stanley, the president, who is mild and conciliating in his manners, and is actively and zealously engaged in the cause of natural science. I saw here a number of eminent persons—Menzies, who accompanied Vancouver round the globe—Kirby, the interesting biographer of insects—and Dr. Prout, distinguished as a chemical annalist. Dr. P. was exceedingly kind, and showed me much civility. The society meets in the house formerly occupied by Sir Joseph Banks. The rooms were crowded with gentlemen, who had distinguished themselves in the various departments of literature and science. Before the society was organized, I was introduced to so many celebrated men, and we said a few words on so many different subjects, that I can now recollect little else than the general gratification which this evening afforded.

Wednesday, June 18.—This is the anniversary of the Battle of Waterloo, and there is to be a grand *breakfast at* 4 *o'clock*, P. M., on the Thames, in commemoration of it. A barge, dressed out in the flags taken at Waterloo, was anchored at some little distance from the shore, in which the breakfast was to be eaten, and the eaters were rowed out to it, from the stairs at Somerset house. The crowd on Waterloo Bridge, from which the affair could be witnessed to advantage, was immense. To me the scene presented was strikingly incongruous—the beggars in rags, and the ladies in silks, were not more in contrast, than the coal

boats—with which this part of this muddy river was filled—with the gilded barges of the breakfasters; and then there were the dutchesses, dukes, and other noblesse, in a crowd with coal carriers, fishwomen, and other commoners. At 3 o'clock, an hour before breakfast, there was a rowing match, which was about as interesting as a horse race.

In the evening I got into a boat with an American friend, and was rowed, by one of the watermen of the Thames, up the river to Vauxhall gardens, where the battle of Waterloo was to be fought over, in miniature. As the night was dark and tranquil, it was favourable to the design. The gardens were splendidly illuminated, indeed; on first entering them, the number and brilliancy of the lamps, which are of many colours, is almost overwhelming. The fire-works of powder were the most beautiful and ingenious efforts of pyrotechnick skill; yet revolving wheels of fire, the fantastick flights of rockets, and showers of particoloured stars, were far less interesting, than the natural coruscations of the phosphorescent ocean. A genuine Congreve rocket was also exhibited; the noise it produced was terrible. The plays, which were performed, the dancing, and the musick—all could not prevent my feeling a tedium, or a void, which I am glad such things can never fill. Vauxhall gardens are no doubt the most distinguished place of the kind in the world. The gay, the dissipated, and the abandoned, of this great metropolis, are constantly found, during the warm season, sauntering along its gravel walks—feasting under its piazzas and pavillions—listening to the varied musick of its orchestras, or gazing on its scenick exhibitions and brilliant fire-works. Though this place did not so captivate me by its beauty, as to bring to my memory the fairy scenes and Elysian fields of the writers of romance—yet it is certainly calculated to excite the admiration of the young and inexperienced, and admirably fitted to seize and carry away the senses—It is therefore no doubt a most successful school of corruption and misery.

Thursday, June 19th.—I wandered in different parts of the town. The *new* parts of London are very fine; the large open squares give a beautiful and airy appearance to the dwellings around them—in some of the old parts of the city at the west end, these open spaces are also to be found. I noticed today what I had observed before, large square pieces of board, painted with coats of arms, surrounded with a black border—these are fastened between the second and third stories, and are intended to signify that the family or the house is in mourning. They remain attached to the house for 12 months. I could not help repeating over to myself, as I passed some 6 or 8 of them,

"Grieve for an *hour* perhaps—then mourn a year."

In the evening I was invited to the Royal Institution, to hear a lecture by Mr. Faraday. The large lecture room was crowded with ladies and gentlemen, who listened for more than an hour with the utmost attention, while the lecturer, in a plain, perspicuous, and sometimes eloquent style, gave us an account of the past, present, and future prospects of the Thames tunnel. As Mr. Faraday described the first irruption of the river into the tunnel, while the men were at work—the rushing in and noise of the water—the cries and confusion of the men, and the crashing and whirling about of the machinery through the narrow passages, by the force of the current, a breathless silence was produced. A more perfect picture of such an occurrence could not have been drawn—a complete

ideal presence of the scene was before the mind of every auditor, and the effect it produced on us all was thrilling. The whole lecture was illustrated by numerous diagrams and models, so as to make the operation of tunnelling perfectly intelligible to every one. Such recreations and amusements as we had this evening, are eminently calculated to improve the state of society—and a portion of the Londoners at least seem as much disposed to encourage literary and scientifick institutions, as the abominations of Covent Garden and Drury Lane Theatres, or those of Vauxhall.

Friday, June 20th.—I spent a considerable part of this day with Mr. G. at the museum. It would require months to examine half the novelties of this place. I think I have not mentioned before, that on the stairs near the Cameleopards, there is an immense polar bear, brought by Captain Ross from the North Seas. Upon leaving the Museum, I examined several publick edifices. My object on this occasion, and on others of a similar kind, was to obtain some general idea of the publick buildings here—but I have found that it will take up more toil and time, than I can afford for such a purpose. The churches, hospitals, prisons, schools, and various other institutions, are so numerous and so widely separated, that it would require years, rather than months, for their inspection. As my object is not to describe every thing seen, I will say nothing more of this day's *labour*.

Saturday, June 21st.—After making some little purchases of books, and objects of natural history, I rode to Blackheath, about six miles from London. The road, a considerable part of the way, is built up with houses; but here and there a highly cultivated field is to be seen. My friend Mr. Gray resides here, in a lovely situation, and I came to dine with him. Blackheath, though generally a broad elevated plain, commands some fine prospects. There are many pleasant villas on this heath, remarkable for the rural taste and beauty, so common in this country. Some traces of an encampment made here by the Danes in 1011, are said yet to be visible. There is also a cavern, in its vast chalk beds, which was occupied by banditti in Cromwell's time. I found quite a party, both of ladies and gentlemen, assembled at Mr. G's. Every thing was in a neat and very pretty style; and if it had been otherwise, the hospitality and urbanity of our host and his family, would have satisfied us all. After a most agreeable visit, I returned to town about 11 o'clock, with my friend Mr. Children and his lady, in their coach.

Sunday, June 22d.—I went to worship this morning in the celebrated Mr. Irving's chapel. I expected to hear the Rev. Andrew Thompson, of Edinburgh, but found a young Scotchman in his place. Mr. Irving has been in Scotland for some time. The chapel is large and elegant—a Scotch thistle is painted on the glass of every other window, and something like a rose, on the intermediate one. The clergyman did not seem to me to be very Presbyterian, on some points of doctrine; he was occasionally very vehement in his manner, and upon the whole an unpleasant speaker. In the afternoon, I heard a sermon from one of the establishment. It was interesting—but seemed to be written by some one 50 years ago, and by one who was not very well acquainted with practical piety. I spent the evening with my good friends at Camberwell. Mr. R. and his eldest daughter were making a short tour on the continent.

Monday, June 23d.—This has been a very busy day. The immense breweries of London have always been to me objects of great

curiosity. An Englishman and good porter, seem almost identified in my mind—and since my arrival in the kingdom, I have drank scarcely any thing else but *beer*, in some shape or other—from brown stout down to *swipes* and *two-penny*. The brewhouses which are the most celebrated, are those of Whitbread and Co., and of Mr. Meux. Having an *order*, which I found necessary, I went into Meux's establishment, which, though not quite so extensive, is more interesting than the other. It was here, that two or three years since a vast vat, or immense tub, containing many thousands of barrels of beer, burst, broke away the walls of the brewery, deluged the houses in the neighbourhood, and drowned six persons. A vat, precisely like it in every respect, stood alongside of it, and still remains. I was curious in examining its vast hoops and staves, and its enormous capacity. I forget the depth and width, but a coach and four might drive round, and 200 persons have dined, in it. The enormous size of this vessel, and the multitude of smaller ones by which it is surrounded, demonstrate the extent of the demand, for the salubrious and invigorating liquor which they contain. The whole of this brewhouse is conducted in the most neat and lucrative manner—and the beer, I believe, is as popular as that from Whitbread's, Barclay's, or any other establishment. Some 60 or 70 huge dray horses are employed constantly, in carrying it to customers. Most of the machinery of this brewhouse is worked by steam. The person who conducted me over the buildings, explained with great patience all the different processes of malting, infusing, mashing, boiling, and cooling, to my perfect satisfaction. In the vaults and near the great vat, we drank together a tumbler of the best porter, which the art of man can manufacture. The Thames water, so far from contributing to the superior quality of London malt liquor, as some suppose, would, I should think, give it a peculiar taste and flavour, by no means agreeable—its excellence arises, no doubt, from the large quantity which is fermented and brewed at one time. Most of the water used, is wisely obtained from other sources than the Thames. Every one knows that the English excel in a species of low wit called *caricaturing*—and I may here state, that they have a *caricature* representing a person examining the Thames water by means of a solar microscope, magnifying 8,000,000 times. What ingredients a tumbler of this water is supposed to contain, and which are thus rendered visible, I leave for your fancy.

From the brewhouse I went to see Mr. Soane's private museum. This gentleman has collected a great variety of Egyptian, Grecian, and Roman antiquities, and other curiosities. His house is in Lincoln's Inn Fields, which is perhaps the most extensive square in the metropolis. My principal object was to examine the celebrated alabaster Sarcophagus, brought by the late enterprising traveller, Belzoni, from Thebes—and for which Mr. Soane gave 2000 guineas. It is indeed a magnificent relick of Egyptian sculpture. The stone of which it is formed is so translucent, that when the housekeeper placed a candle behind one of the sides, I could see the light. According to the analysis of Dr. Wollaston, it is composed of anagonite. Mr. S. is a very great oddity, and I could write much concerning him, and his costly curious mansion.

From Mr. Soane's, in company with Mr. Gray, I set out for the Thames tunnel, which is some three miles off. On our way, we called to see Thomas Bell, Esq., who has an excellent private museum of natural curiosities. I was

introduced, some time before, to Mr. B., at the Linnean Society. He is one of the editors of the Zoological Journal, and has furnished it with some good papers. His collection of Chelonian reptiles is perhaps the most perfect in the world. Leaving Mr. B. we passed through Rag fair. Here the Jew ragmen, who collect old clothes about the town during the day, dispose of their truck every evening. I had often heard of this great resort for vending old clothes. Among the little *picture books* which amused my infant hours, there was one called "The Cries of London," adorned with marvellously fine painted prints—representing fish women, orange women, sweeps, and many such like personages, all in a gaudy, though tattered apparel. None of these made so deep an impression as the Jewish ragmen crying "old clothes—any old clothes," a cry which I now hear in almost every street: you may therefore suppose I was interested in seeing this great emporium, in which my old acquaintances appeared to the best advantage. There was a wonderful display of half-worn finery; and I have no doubt that many a dandy, that figures away in Hyde Park on foot, purchases here the same apparel that some noble dandy figured in at the same place, on horseback, before him. Who had the best right to the clothes the salesman can tell.

We stepped into a wherry boat at Wapping, near St. Catherine's Docks, one of the most extensive works of the kind known. More than 3000 men are now employed in completing them. As we passed down the river, I found the ships from different quarters of the world so numerous, as literally to present "a forest of masts." They occupied, near the London docks, both sides of the river, and a large portion of the *centre*, so that our boat, and a multitude of others like it, could hardly squeeze along. We were put on shore at Rotherhithe, and walked along the town about half a mile to the tunnel. This wonderful enterprise is placed thus far down the river, to secure a passage across it without interrupting the navigation. The lecture I heard from Mr. Faraday some days before, prepared me to understand and appreciate this great undertaking. You first descend by a kind of immense *well*, sunk at some distance from the shore, to the level of the passage under the river. The well contains the working part of a steam engine, used to remove the water and rubbish. It is a fine piece of machinery, peculiarly and ingeniously modified to answer this particular purpose. When you get to the bottom of this well, which is 30 or 40 feet in diameter, you see before you a long arched passage, of plain but finished masonry, splendidly illuminated with gas lights. There is also a passage, similar and parallel to this, in which the workmen are at their labour. Here there is a railway for the cars which remove the dirt, and which are dragged along by the steam engine. This operation occasionally produces a terrible noise, which, till you know the cause, makes you think that an irruption of the river into the tunnel is about to take place. I was about 150 feet under the bed of the Thames—the excavation has proceeded almost twice that distance, but the visiters are not admitted beyond the place where I was stopped. I was as much gratified with my visit to this magnificent work, as I have been by any thing since I left home.

(To be continued.)

A PRACTICAL COMMENT ON MISS F. WRIGHT'S LECTURES.

In the following statement of facts—for let it be noted that they

are facts and not imaginings—there is so much that is important and *seasonable*, that we have determined to give the paper a place in our pages. "Bad people, for whom good books are written, are the very people who never read them"—said once, a shrewd reviewing critick: and we fear that our Miscellany is never looked into by any of the Owenites and Wrightites. But it may be that some of our readers, who do not need the warning contained in this paper for themselves, may have access to an individual that does; and if so, we request them, in Christian charity, to read this piece to such an individual—It may possibly "save a soul from death, and hide a multitude of sins."

—

From the New York Gazette.

"Of late, my friend Lang, a good deal has been said about Miss Wright and her Temple of Reason. I think the plain, simple, but true history of myself and William, affords as good a practical comment on the effects of infidel principles, as any thing I have met with. If you think it worth publishing, it is at your service.

"In a short time it will be forty winters since I first landed in New York. I was then in my twentieth year, without a face that I knew, or friend to counsel or direct. On the first Sabbath morning after we landed, three young men of our passengers called, and inquired where I was going to-day. I said, to church; they answered, we have been near ten weeks confined to the ship, let us now walk out and see the country; our health requires exercise, and we can go to church another day. I said, as long as I can remember, I had gone to church with my father, every Sabbath of my life, and when we parted, his last words were "*Remember the Sabbath day.*" They went to the country; I went to church; they spent a few shillings of their wages; I put two one penny corporation bills in the plate. Some of them were good mechanicks, and got from $8 to $10 per week; my branch was poor, and it was only by close application I earned $5 per week. They continued going in the country, found loose company, spent most of their week's wages, came home half drunk, sometimes caught by a thunder storm, spoiled their fine clothes and hats; rose late on Monday morning, bones and head aching, but could work but little all that day. I went to church, saved my wages, rose early on Monday morning, my bones rested, my head sound, and started on the labours of the week, with a light heart and quiet conscience. At the end of the year, they could show fine clothes, and powdered heads on Sunday; but, I could show $100 piled in the corner of my chest. They have all been gone long ago; having lived fast, they died early; while I, as one consequence of regular living, have not been confined by sickness for one day, in all that period. Now, Mr. Deist and Mrs. Deist, you who purpose to reform the world by destroying the Bible and abolishing the Sabbath, I would ask you—who lived the most comfortable life, they or I? Who were the most useful members of society? They died and left their wives and children beggars. If I die to-night, my family have the tools and hands to make themselves independent of the world.*

About three months after I landed, there came from England into the shop where I wrought, a man by the name of William. He had a fine little woman for a wife, and one or two young children. He was an excellent mechanick, and the first, I believe, who manufactured

* One of the young men of whom I speak was a baker; in a fit of intemperance, while working dough in a trough, alone, he lost his balance, tumbled in with his head buried in the dough, and in this situation was found dead. The fact is known to scores of his countrymen, now in this city.

coach springs in New York. He was by religious profession a Baptist, and went to the church in Gold street: Dr. Foster, I believe, was then the pastor. He continued a consistent professor, and attended church regularly with his wife and children. But William was a warm politician—a democrat, as red hot as the iron he hammered.

He was soon found out by the radicals of that day. About this time there came to the city a man by the name of Palmer, who was either born blind, or had lost his sight by disease. The blind leader of the blind used to lecture on deism, in what was then called the assembly room, in William street. William was led by some of his new associates into this dungeon of despair, and drank deep in their dark and cheerless doctrine. In a short time he came out a flaming deist, and instead of going with his wife and children to church, he led them to Long Island, or the fields in Jersey, or he went by himself to a low tavern, and harangued on Tom Paine's Age of Reason, to any set of blockheads who would hear him. His children, as they grew up, being left to wander where they pleased, soon associated with bad company, and turned out worse than good for nothing. He had commenced business for himself, and for some time was in a very thriving way, but now every thing was forgot, in his zeal for professing his new principles. You might find him in every street and corner, pouring out his new light; and so vulgar and brutish was the language, in which he blasphemed every thing which society in general holds sacred, that moderate men of any principle got disgusted, shunned his company and shop, and his worldly circumstances began to fall into decay. As old shopmates, he and I ever have been, and now are, on the most friendly terms, when we meet; and, from the beginning, have I expostulated and warned him of the ruin he was bringing on himself and family in this world, laying the next aside. Though he could not deny the truth of what I said, yet he seemed like one who had gone so far, that he was ashamed to recede. One morning, about ten o'clock, a few weeks ago, he called on me, and asked for something to buy his breakfast, as he had not tasted any thing that day. I looked on him with sorrow, almost to crying—says I, William, has it really come to this with you? He said he had not a cent, a friend, or a child, to help him in the world. I asked for his sons and daughters by name. They had all gone to ruin, or were dead. The few old friends of the William street *Illuminati*, now that he was poor, knew him not. I gave him a small sum, and told him to call on me in his extremity. Says I, William, there are my sons and daughters; they are an honour to their parents, being all useful members of society. Your children and mine were brought up neighbours to one another—what should make them to differ? He was silent. Says I, I told you 34 years ago, your mad principles would beggar yourself, and ruin your family. While you carried your children to the fields, or left them to wander in the road to destruction, I carried mine to the church, where they were not exposed to bad company, and now they walk in the ways of wisdom, which are pleasantness and peace. I added, you must now be convinced that religion is the best thing for this world, and in the next they who profess it will be as well off as you. But if the Bible is true, you may say with the miser, I was starved in this, and damned in that which is to come. He confessed I had the best of the argument, and said he might have been a rich man, if he had stuck to the principles he brought with him from England. He said he thought of going into the Alms-House—it was a good last retreat; and for this, says Wil-

liam, I have to thank Christianity; for, where the Bible is not known, they have neither alms-house nor hospital. I have only to add that this story is no fiction, nor combination of characters that may have existed, but it is literally true. My friend William now lives (you know him)—he is a man of truth, (though a deist) and will vouch for what I have said, were he asked. If any one doubts, you may give them my name. I will point them to some of the men, still alive, of whom I speak. Yours,

CARDUUS."

THE NEGLECTED CHILD.

BY THOMAS H. BAYLY, ESQ.

I never was a favourite—
My mother never smiled
On me, with half the tenderness
That blessed her fairer child:
I've seen her kiss my sister's cheek,
While fondled on her knee;
I've turned away to hide my tears,—
There was no kiss for me!

And yet I strove to please, with all
My little store of sense;
I *strove* to please, and infancy
Can rarely give offence:
But when my artless efforts met
A cold, ungentle check,
I did not dare to throw myself,
In tears upon her neck.

How blessed are the beautiful!
Love watches o'er their birth;
Oh beauty! in my nursery
I learned to know thy worth;—
For even *there*, I often felt
Forsaken and forlorn;
And wished—for others wished it too—
I never had been born!

I'm sure I was affectionate,—
But in my sister's face,
There was a look of love that claimed
A smile or an embrace.
But when *I* raised my lip, to meet
The pressure children prize,
None knew the feelings of my heart,—
They spoke not in my eyes.

But oh! that heart too keenly felt
The anguish of neglect;
I saw my sister's lovely form
With gems and roses decked;
I did not covet *them*; but oft,
When wantonly reproved,
I envied her the privilege
Of being so beloved.

But soon a time of triumph came—
A time of sorrow too,—
For sickness, o'er my sister's form
Her venom'd mantle threw:
The features, once so beautiful,
Now wore the hue of death;
And former friends shrank fearfully
From her infectious breath.

'Twas then, unwearied, day and night
I watched beside her bed,
And fearlessly upon my breast
I pillowed her poor head.
She lived!—she loved me for my care!—
My grief was at an end;
I was a lonely being once,
But now I *have* a friend!

Review.

The following article is extracted from the last October number of the Eclectic Review—a periodical of great literary merit, always friendly to orthodox religion, yet but little read in our country.—The *Memoirs* which are the subject of the Review, relate to one of the most extraordinary men that ever lived; and of whom we have long wished to introduce some notice into our work. But the accounts we have seen of him, the best of which is in the Archives du Christianisme, are too extended for our pages; and we have not yet found time to abridge them. We can only say at present, that by the blessing of God on his talents, industry, self-denial, perseverance and devoted piety, the whole aspect, natural and moral, of one of the most unpromising tracts of country in Europe was wonderfully and entirely changed—changed from rudeness, stupidity, ignorance, and irreligion, into "a garden of the Lord." Some traits of his extraordinary

character will be seen in the following article; and the remarks of the Reviewer, prevent the necessity, which we should otherwise feel, of saying something of Oberlin's obedience to *impressions*, and his use of the Lot. The whole article will, we think, prove highly interesting, to our pious readers.

We cannot permit the present opportunity to pass, without expressing the deep and painful regret we have felt, on reading, in two or three religious journals, certain alleged extracts from the works of the late president Jefferson, recently published by his grandson. We do not like to take at second hand any thing so injurious, as are the extracts in question, to the character of one who has sustained the first office of dignity and power in the gift of our country. We have sought for the work itself, which is said to contain the paragraphs to which we have alluded, but were told, when we made inquiry, that no copies had then reached this city. It is our intention to review these volumes as soon as we can obtain them; and no considerations shall prevent our endeavours to sustain the character, and perform the duties, of a *Christian Advocate.*

—

MEMOIRS OF JOHN FREDERICK OBERLIN, *Pastor of Waldbach, in the Ban de la Roche. Compiled from authentick Sources, chiefly in French and German.* 8*vo. pp.* xx. 352. *Plates. Price* 10*s.* 6*d. London.* 1829.

The readers of our Journal are already well acquainted with the venerable Oberlin; and there are few of them, we imagine, to whom a more extended memoir will not be a most acceptable and interesting present. In addition to the publications to which we had access, in drawing up our memoir of this admirable man, the editor of the present volume has been fortunate in obtaining the use of a variety of unpublished documents, including some autograph sermons and other papers of Oberlin's; and the volume, we are told, has undergone revision by an individual "whose personal acquaintance with Oberlin, and the knowledge he possessed of his character, both as a benefactor, and an eminent servant of God, peculiarly qualified him for the task." The interest of the publication is not a little enhanced by a *silhouette* of the Pastor of Waldbach, a portrait of his faithful attendant, Louisa Schepler, and Views of the Parsonage at Waldbach, Foudai Church, and M. Le Grand's Residence at Foudai, supplied by the pencil of an accomplished friend. When we add, that the translation of the French and German documents has been executed with singular spirit and felicity, that the volume is got up in all respects with great taste, and that a delightful spirit of kindred piety pervades the work, we have said al that is necessary, to ensure for it the utmost benefit that can be derived from our cordial recommendation. All that remains is, to make a few citations from the additional matter, and to offer a desultory remark or two, upon some peculiarities in Oberlin's mode of thinking, which are in the present work brought forward into more distinct prominence.

The following extract from the Journal of a French Clergyman, who visited the Ban de la Roche in 1793, presents a lively picture of the domestick happiness which reigned under the good Pastor's roof.

"During the space of nearly thirty years, in which M. Oberlin has been Christian pastor of this canton, he has completely changed it. The language is, from an unintelligible *patois*, altered into pure French; the manners of the people, without degenerating, are civilized; and ignorance is banished without injuring the simplicity of their character. Many of the women belonging to his parishes, trained for the purpose under his paternal care and instruction, (and called *conductrices*,) assist him in his occupations.

They teach reading, writing, and the elements of geography, in the different villages where they reside; and through their medium, the children are instructed in many necessary things, but, above all, have the seeds of religion and morality sown in their hearts. The excellence of these schools is so well established and appreciated, that girls of the middle ranks are sent to him from distant parts, and the title of a scholar of Pastor Oberlin, is no less than a testimonial of piety, cleverness, and gentle manners. His countenance is open, affectionate, and friendly, and bears a strong impress of benevolence. His conversation is easy, flowing, and full of imagination, yet always adapted to the capacity of those to whom he is speaking. In the evening we accompanied him a league on his way back to Waldbach. We had a wooded hill to ascend; the sun was just setting, and it was a beautiful evening. 'What sweet thoughts and pious sentiments you have uttered, during this interesting walk,' said M. Oberlin, in a tone of confidence; for he considered us as friends to religion, and servants to God. Our hearts were indeed in unison; and he related to us the circumstances of his past life, and spoke of his views and ideas, and the fear and love of God, in a most touching manner. Sometimes we stood still to admire the beauties of nature, and at others to listen with earnest attention to his impressive discourse. One moment was particularly affecting; when, stopping about half way up the hill, he answered in the softest tone to our question—'Ja ich bin glucklich,' ('yes, I *am* happy.') These words are seldom uttered by an inhabitant of this world, and they were so delightful from the mouth of one who is a stranger to all the favours of fortune—to all the allurements of luxury—and who knows no other joys than those which religion and benevolence impart, that we longed to live like him, that we might also participate in the same happiness.

"The moon rose in all her majesty, and night drew on, before we recollected that the time to return was approaching; when Pastor Oberlin exclaimed, 'If five years are necessary to bring a ray of light from Sirius to this world, though travelling at the rate of twelve millions of miles in a minute, how much swifter must the communications of spirits be! (Dan. ix. 21.) What is so swift as thought?' and he then imaged to us the facility with which he apprehended we should approach one another in a future state."—pp. 128, 130.

"It is surprising to witness the sound sense, refinement, and superiority of mind, evinced by these simple peasants; the very servants are well educated, and are clothed with that child-like spirit, which is one of the truest tests of real religion. One of them, who is a widow, made many good remarks to us on the duties of married life. 'In order to introduce and preserve domestick peace,' said she, 'let us turn to Him who is peace.'

"I am writing this at his table, whilst he is busy preparing leather gloves for his peasant children. His family are around him, engaged in their different avocations; his eldest son, Frederick, is giving a lesson to some of the little ones, in which amusement and instruction are judiciously blended; and the *cher Papa*, without desisting from his employment, frequently puts in a word. He took me this morning into his work-shop, where there is a turner's lathe, a press, a complete set of carpenter's tools, also a printing-press, and one for book-binding. I assisted him in colouring a quire of paper, which is intended for covers of school-books. He gives scarcely any thing to his people but what has been, in some measure, prepared by his own or his children's hands.

"He will never leave this place. A much better living was once offered to him—'No,' said he, 'I have been ten years learning every head in my parish, and obtaining an inventory of their moral, intellectual, and domestick wants; I have laid my plan. I must have ten years to carry it into execution, and the ten following to correct their faults and vices.'

"Pastor Oberlin is too modest and generous not to bear testimony to the worth of his predecessor, who had begun to clear this wilderness, and to raise the superstructure, which he has so beautifully completed.

"Yesterday, I found him encircled by four or five families who had been burnt out of their houses; he was dividing amongst them articles of clothing, meat, assignats, books, knives, thimbles, and coloured pictures for the children, whom he placed in a row according to their ages, and then left them to take what they preferred. The most perfect equality reigns in his house;—children, servants, boarders,—are all treated alike; their places at table change, that each in turn may sit next to him, with the exception of Louisa, his housekeeper, who of course presides, and his two maids, who sit at the bottom of the table. As it is his custom to salute every member of his family, night and morning, these two little maids come very respectfully curtseying to him, and he always gives them his hand, and inquires after their health, or wishes them good-night. All are happy, and appear to owe much

of their happiness to him. They seem to be ready to sacrifice their lives to save his. The following reply was made by one of his domestics, on his questioning her about her downcast looks, during some trivial indisposition: 'I fear, dear papa, there will be no servants in heaven, and that I shall lose the happiness of waiting upon you.'

"Oberlin appears to be looking forwards to his eternal home, with holy confidence and joyful hope."—p. 132—135.

In the course of the year 1784, Oberlin drew up the following paper, and had it printed in French and German, to be placed in a conspicuous situation in every cottage throughout his extensive parish. It proves, the editor remarks, "at how early a period the subject of missions occupied his mind, and led him to form those monthly prayer-meetings to promote this object, which are now carried forward by most of the denominations of Christians throughout the world."

"Our Lord Jesus Christ desires his followers to espouse his interests; to aid him in his great work; and to pray in his name. To conduce to this end, he has himself furnished them with one common prayer.

"For the satisfaction and assistance of some individuals amongst us, a sort of spiritual association was established a few years ago; and by means of printed sheets, the following articles were agreed upon, and circulated:—

"First. Every member of this society shall pray, on the first Monday of every month, that the missionaries employed in the conversion of savage and idolatrous nations, in all parts of the world, may be supported and sustained, 'against the wiles of the devil.'

"Secondly. Besides habitual 'watching unto prayer,' every individual, if he be able, shall prostrate himself in mind and body, every Sunday and Wednesday, at five o'clock in the evening, to ask of God, in the name of Jesus Christ—

"1st. That every member of this society may be saved, with all his household, and belong to the Lord Jesus Christ.

"2d. Every member shall add to the list, all the friends of God of his acquaintance, and pray for them.

"3d. Every member shall include in his prayer all the children of God, in general, upon all the earth, of whatever religion they may be, supplicating that they may be united more and more in Christ Jesus.

"4th. Every member shall pray that the kingdom of Satan may be at length destroyed, and that the kingdom of God, and of our Lord Jesus Christ, may be fully and generally established among the innumerable Pagans, Turks, Jews, and nominal Christians.

"5th. Every member shall pray for schoolmasters, superiors, and pious magistrates, of whatever name or rank they may be.

"6th. For faithful pastors, and male and female labourers in the vineyard of the Lord Jesus, who, being themselves devoted to his service, desire, above all things, to bring many other souls to him.

"7th. For the youth, that God may preserve them from the seducing influence of bad example, and lead them to the knowledge of our gracious Redeemer.

"Thirdly. Every Saturday evening all the members shall ask God to bless the preaching of his holy word on the morrow."—p. 114—116.

In the brief memoir of Oberlin inserted in the former series of our Journal, it was hinted, that some of the venerable pastor's opinions were tinctured with what is usually considered as enthusiasm; that, upon a few points of little practical importance, he indulged some favourite reveries; and that, towards the close of his life, he was led to adopt ideas which he had formerly regarded as fantastick. We can scarcely class among errors, that "dependence upon his heavenly Father," which "made him order all the events of his life, in which he felt any difficulty, by lot," although no part of his conduct, perhaps, will be thought to savour more of weakness. For this purpose, we are told, he always carried about with him two little tickets, inscribed *oui* and *non;* and these, after prayer for Divine direction, he was continually in the habit of using to determine his actions. From early youth, it had been a principle with him, "to wait for some intimation from Providence, whenever his reason proved an insufficient guide;" a principle which can neither be imputed to

any infirmity of mind, nor be chargeable with any practical evil. But the method which he sometimes took to ascertain such intimations, will appear not a little singular. Previously to his settlement in the Ban de la Roche, his mother had anxiously pressed him to marry; and with characteristick simplicity, Oberlin had agreed to accede to her wishes, provided she could select a suitable companion for him. He was accordingly persuaded to "try his fortune" in a personal visit to the daughter of a rich brewer's widow; but, having earnestly prayed that God would be pleased to reveal his will in this important step, "by the manner in which the mother should receive him," he resolved, if she should herself make the proposition, to regard it as a sign of providential approbation; but, if not, to consider it as his duty to abstain from mentioning the subject. To English readers, it may appear to have been so unlikely, that the mother would originate the proposal, that Oberlin's conduct may seem on this ground unreasonable. But it is obvious, that the chance or probability upon which he calculated, would depend altogether upon the customs of society, and the character of the individual. The subject was *not* introduced, and Oberlin took his departure without betraying the object of his singular visit. His choice was at length determined by that most equivocal of all means of practical determination—a strong impression upon the mind. Oberlin was accompanied to Waldbach by his good mother, who, disappointed of seeing him married, readily assisted in arranging his domestick establishment, the care of which devolved upon his younger sister.

"About a year after his settlement there, Miss Witter, who was a friend and relation of the family, came to pay a visit in the Steinthal, and stopped some weeks at the parsonage. She had lost her father, who was a professor in the University of Strasbourg, at a very early age, and her mother died shortly afterwards; but although deprived of the benefit of parental instruction, she possessed a sound understanding, and a highly cultivated mind, deeply imbued with religious principles.

"She was, however, at this time, more expensive and worldly in her habits than her cousin Frederick, and their dispositions did not entirely harmonize.

"The time of her departure at length drew near. Only two days before the period fixed upon for her return to Strasbourg, Oberlin felt as though a secret voice within, whispered, 'Take her for thy partner!' He, however, resisted the call. 'It is impossible,' said he, almost aloud,—'our dispositions do not agree.' 'Take her for thy partner!' the voice still continued. He spent a sleepless night, and, in his prayers the next morning, solemnly declared to God, that if he would give him a sign, by the readiness with which Madelaine should accede to the proposition, that the union was in accordance with his will, he would cheerfully submit to it, and consider the voice he had heard as a leading of Providence." —pp. 56, 57.

His offer was accepted with a frankness answering to that with which it was made: and Oberlin never had occasion to regret his decision. Madelaine became his attached wife, notwithstanding her previous determination not to be allied to a minister, and an invaluable assistant to her husband in all his philanthropick labours; "tempering his zeal with her prudence, and forwarding his benevolent plans by her judicious arrangements."

The happy issue of this proceeding, if it may be held to prove that Oberlin's reliance upon the guidance of Providence was rewarded, will not render his conduct a safe or commendable precedent. The subject is one of extreme delicacy; and we could almost wish that the anecdote had been suppressed, were it not so thoroughly characteristick, and so entirely in unison with his conduct upon other occasions. On the one hand, it is impossible to dispute, that Oberlin had the feeling or impression which determined his conduct,—a sudden thought,

which, by its vividness and apparent want of relation to his previous views and intentions, seemed to himself to originate externally to his mind,—to be involuntary. That his imagination was concerned in this impression, is unquestionable, for it was the subject or seat of the feeling described; but, if we should say, that it originated purely in his own fancy, we should only be saying in other words, that the thought caused itself; whereas thoughts, like all other apparent accidents, must have their causes, how inscrutable soever by us. The fact, then, that this impression was made upon his mind, is not explained by our resolving it into an enthusiastick weakness, or self-delusion. Unaccountable,—not worth accounting for,—it may be deemed by those whose morbid dread of enthusiasm leads them to the confines of a Sadducean scepticism; but every person accustomed to reflect upon the phenomena of consciousness, must be aware of having had thoughts presented to him, that had all the force of external suggestions, and which, fortuitous as they seemed, led to very material results. Not unfrequently, such thoughts may, upon reflection, be traced to their origin, and be explained by the common laws of association which govern the succession of our ideas. But there are other cases, in which we are unable to account for either their occurrence, or the strength of the impression. In spite of ourselves, they recur unbidden, and determine our actions by an almost overruling force. Or, at other times, the thought shall be of a nature abhorrent to our principles, and which we are sensible of a strenuous effort in resisting and dismissing from our minds. We are not responsible for the origin of our thoughts, which lies alike beyond our knowledge and our control; but, in the government of our thoughts, a very principal branch of moral discipline consists; and strong impressions of the nature we are speaking of, instead of releasing us from the duty of recurring to right principles, only afford an occasion,—an occasion not less real than any outward occurrence, —for the trial of our principles. And the impossibility of determining in all cases, whether our thoughts are the mere reflex acts of our inclination, or considerations suggested by any foreign impulse, only proves the necessity of having recourse on all occasions to the fixed rules of duty and prudence. No one but a disbeliever in a particular Providence will deny, that such impressions *may be* occasionally the means by which the purposes of God are accomplished; and prayer is no longer a rational exercise, than as it is connected with the belief, that our minds lie open to Him who framed their complex mechanism, and who has immediate and constant access to all the springs of emotion and the inmost recesses of our nature. So far as our thoughts are occasioned by unknown causes, they must be regarded as among the accidents, "the hidden and inexhaustible mine of chances,"—from which "the Governor of the world draws the materials of his dispensations towards each individual of mankind."

Whether Oberlin took a legitimate method of determining the propriety of yielding to the suggestion, is a different question, involving the consideration, how far a Christian is warranted in soliciting and expecting "a sign" of the divine will, in any given case, for his practical guidance. What are called "leadings of Providence," we well know to be so often nothing more than the promptings of inclination,—and there is so much danger of overlooking the ordinary calculations of prudence, in watching for imaginary intimations of this nature; there is, moreover, so much

truth in the remark, that "thwarted enthusiasm naturally generates impious petulance," and unwarranted expectations are succeeded by unreasonable murmurs; that the conduct of Oberlin cannot be safely recommended to general imitation. It seems to us, however, that neither the judgment nor the piety of the individual could be justly impeached, who should resolve to be guided by those "chances which Providence obey," in humble dependence upon an over-ruling Disposer of minutest events, provided, first, that the case should be one in which he is absolutely free to act as he chose, and secondly, that he is honestly prepared to abide the issue. A man who should refer to the decision of the lot, whether he should act right or wrong—commit or not commit an imprudent or doubtful action, would be guilty of something worse than fanatical weakness. But, in a man of prudence, firmness, and simplicity of purpose, like Oberlin, who never shrunk from duties the most arduous or perilous, this practice of submitting his *choice* to a decision beyond his control,—of making a perpetual sacrifice and abnegation of his own will,—if it was a weakness, was the weakness of a strong mind, an heroical extravagance; and we fear to stigmatise as enthusiasm, that which proceeded from so elevated a faith, and which was so conducive to his own serenity and happiness. We may smile at the mention of his *Oui* and *Non* tickets; but the state of ready acquiescence in the Divine will, in the commands of his Heavenly Master, of which they were the faithful symbols, is one of high and rare attainment.

With regard to "the use of *the Lot*," the practice of Oberlin will be divested at least of its singularity, when it is recollected, that among the United Brethren, it forms a leading feature of their ecclesiastical system, to make use of this mode of appeal to Divine Providence. In a "Concise Account" of their Constitution, sold at all the Brethren's Chapels, we find the following statement of their tenets on this point:—

"§ 16. The Holy Scriptures, which as observed in § 7, are received by the United Brethren as the only rule of faith and practice, form also the chief ground upon which all decisions at the synods of the Brethren are founded. In deliberations that relate to Church-government and to the concerns of the Congregations of the Brethren and their members, the establishment of new Missions, and the like: the Brethren do not venture to act according to their own discernment only; but have agreed to spread before the Lord all matters of importance, the consequences of which they deem themselves incapable of foreseeing, imploring Him to make known unto them His Will, by the use of the *Lot*. Before this is used, all circumstances belonging to the subject under consideration, are carefully weighed. Moreover, it is a fundamental principle with the United Brethren, that the Lot is never to be used, in order to constrain any one against his own conviction in any thing; for instance, to undertake an office, a journey, a voyage, &c. Hence it appears clearly, that the use of the Lot in the Unity of the Brethren—which is not confined to Synods only, but takes place also in the consultations of the Elders' conferences of Congregations and Missions—is grounded, partly upon the acknowledgment of human insufficiency, even with the best intention, and partly on a filial confidence in the gracious condescension of our Lord Jesus Christ, in the leading of his people, combined with that fervent desire that *His will* only may be done."

No words could more exactly describe the principles by which the conduct of Oberlin was regulated; no happier exemplification of those principles could be exhibited, than in his spirit and character. His favourite maxim, expressive of his meek dependence upon the Divine aid, was, "*Rien sans Dieu*;" [Nothing without God] while the moving principle of his exertions was indicated by his constant motto, "*Tout au Sauveur*." [All to the Saviour.] "Nothing is difficult," he said to a minister who visited him a short time before his last illness, "when we do it for *Him*."

Literary and Philosophical Intelligence, etc.

Steam Conveyance.—A gentleman from India states, that a steamboat will leave Bombay for Suez about the middle of the present month, and it is expected that, by this conveyance, letters and passengers will reach England in eight weeks.

As it is one of the objects of the Christian Advocate to repress *all extravagance*, we publish the following lines, intended to ridicule the notions entertained by many with regard to wonderful improvements contemplated, in the speed and convenience of steam carriages—An *exquisite* in London, just about to take dinner, is supposed to give the following orders to his servant—

Tell John to set the kettle on,
I mean to take a drive;
I only want to go to Rome,
And shall be back by five.

Tell cook to dress those humming-birds,
I shot in Mexico;
They've now been killed at least two days,
They'll be *un peu trop haut*.

I'll try that wine, too, *a la rose*,
Just brought from Ispahan;
How could those Goths of other times
Endure that vile Champaigne?

The trip I took the other day,
To breakfast in the moon,
Thanks to that awkward Lord Bellaire,
Has spoiled my new balloon.

For, steering through the Milky Way,
He ran against a star,
And turning round again too soon,
Came jolt against my car.

Such fellows ought to keep below,
And never venture there,
Or if so clumsy, he should go
By no way but the Bear.

My steam is surely up by now—
Put the high pressure on;
Give me the "breath bag" for the way,—
All right—hey—whizz—I'm gone.

[*London Lit. Gaz.*

Utility of Insects.—The honey of the bee, the dye of the cochineal, and the web of the silk worm, the advantages of which are obvious, may well be balanced against the destructive propensities of insects which are offensive to man. But a philosophical study of natural history will teach us, that the direct benefits which insects confer upon us are even less important than their general uses in maintaining the economy of the world. The mischiefs resulting to us from the rapid increase and activity of insects, are merely results of the very principle by which they confer upon us numberless indirect advantages. Forests are swept away by minute flies; but the same agencies relieve us from that extreme abundance of vegetable matter, which would render the earth uninhabitable, were this excess not periodically destroyed. In hot countries, the great business of removing corrupt animal matter, which the vulture and hyena imperfectly perform, is effected with certainty and speed, by the myriads of insects that spring from the eggs deposited in every carcass, by some fly seeking therein the means of life for her progeny. Destruction and reproduction, the great laws of nature, are carried on very greatly through the instrumentality of insects; and the same principle regulates even the increase of particular species of insects themselves.

Freezing Quicksilver.—It is stated by Professor Hudsteen, that, during his tour to Siberia, in the month of January last, finding the mercury in the two thermometers becoming stiff, he determined to expose a quantity of it to the full effect of the air. Accordingly, at night, he poured 3 lbs. into a basin, and set it out. The next morning, before 7½ o'clock, it was frozen into a compact hard mass, which he could not loosen with his knife from the bottom of his basin! He cut it like lead; and, at first, as the knife came out of a warm room, the mercury was still rather fluid where it was cut!

It is certainly no slight testimony to the enthusiasm with which in these days scientifick results are pursued, to state that in an atmosphere where mercury was thus frozen solid, the professor daily passed the hour after sunrise, in making observations and experiments in the open air. All the brass screws, however, of his instruments were covered with leather, as the mere touch of the finger to the naked metal scorched like a red hot iron, and invariably left a blister behind.

Amongst other extraordinary effects, it is calculated that the construction of railways, on all the principal roads of the kingdom, would enable this country to dispense with the use of a million of horses, thereby to save their food, which, being converted into corn, would supply three millions of men! Foreign supplies would, of course, then be unnecessary, at

least for some years, perhaps for ages to come.—*Leeds Mercury.*

M. Flourens, a French Savant, having made many experiments on the influence which *cold* exercises on animals, has drawn from them the conclusion that *exposure to prolonged cold is the most powerful of the causes which may induce pulmonary consumption;* and that, on the contrary, living in a warm place, is so powerful a remedy against that disease, that it is of itself sufficient to cure it, in all cases where the evil has not reached its highest degree.

Cultivation of Maize.—It is stated in the annals of the Horticultural Society of Paris, that the white maize of China, although it produces a smaller grain than the maize of Pennsylvania, which has been hitherto much cultivated in France, yields more abundantly, and gives a much finer flour. Some Chinese maize sown in the south of France, during the present year, is stated to have turned out very well, notwithstanding the badness of the season.

M. Vauquelin, Deputy for the department of Calvados, Member of the Institute, Professor at the Garden of Plants, and one of the most distinguished chemists in France, died in November, at the age of 67 years. Thus the four most celebrated chemists in Europe, namely, Dr. Wollaston, Sir Humphrey Davy, M. Proust, and M. Vauquelin, have, within less than a year, been consigned to the tomb.

It is stated in the newspapers, that an officer in the U. S. Army at the Saulte de St. Marie, has translated the greater portion of the Bible into the language of the Indians (Chippeways). The narrations in Genesis are said to have excited great interest among the Indians, from their striking accordance, in many particulars, with their own cherished traditions.

Religious Intelligence.

FOREIGN.

In selecting foreign intelligence of a religious kind, it will be our object, commonly, to communicate that which, while it is interesting or important in itself, is not as generally circulated as some other, in the religious periodicals of our country—The first two articles which follow are from the October number of the Christian Observer, and the other from the November number of the London Evangelical Magazine. The religious state of Ireland is one, which we know makes an appeal to the feelings of many of our readers. The language of the native Irish, preventing all possibility of addressing them advantageously in English, has heretofore almost wholly excluded them from communication with Protestants, on the subject of religion. But the Bible in their own tongue has recently, in spite of their popish priests, been distributed among them; and it appears that they are also likely, before long, to have protestant preaching in their vernacular language. The Christian Observer says—"The advantages to be derived from preaching to a people in their mother tongue, may be inferred from the following interesting particulars, related in a letter from an Irish clergyman in the county of Cork"—

"I have merely given a brief and rapid sketch of my tour, which, although it presents much interesting matter, cannot convey any thing like an idea of the many causes for which I have reason to bless and praise God. I said that I am sure the poor Roman Catholick Irish are prepared to receive the truth as it is in Jesus; and to the former grounds upon which my persuasion was founded, I last night added the most delightful and convincing proof. I preached in Irish at N——'s church, in Bandon, to nearly one thousand people—so crowded an audience I never saw, and never addressed: the church is small, and it was not only filled, but crammed—the people were raised upon each other's shoulders—they were in crowds in the door-way, outside the doors and windows, in the passages, and, in fact, a greater number could not be compressed together in a similar space: the calculation was, that the Roman Catholicks were to the Protestants in a ratio of *three* to *one*. They surrounded the reading desk, were under the pulpit, in the seats with the clergymen, and, in fact, occupying every inch of ground they could find: a more

attentive, impressed, and solemn congregation I believe was never addressed. They wept many of them. This is the finger of God, and the hand of God. We have (glory to His grace) a clear and open way to the people in this country. The Lord is owning the Irish Bible and the Irish preachers; and I do think that, in a very short time Christ will see of the travail of his soul in this country, and be satisfied."

—

MOLUCCA AND MANILLA ISLAND MISSIONS.

So little is generally known respecting the religious wants of these islands, and the partial efforts which from time to time have been made for the conversion of the natives, that we extract from Shoberl's work on missions the following particulars for the information of our readers.

"In the Molucca Islands, amounting to about one hundred, the present number of Christian inhabitants is computed at upwards of twenty thousand—a small number compared with the vast multitude who live in a state of moral darkness, under the brilliant sun of the Spice Islands. A laudable beginning has, however, been made by the Dutch to enlighten the minds of the natives. In Amboyna and Banda, British missionaries have been settled ever since the year 1814. They made it their first care to supply the place of teachers to the long neglected congregations, to which belonged about eighteen thousand Christians, and to procure for them Bibles in their native languages printed at Calcutta. In Amboyna itself a Bible Society has been formed for the circulation of the sacred scriptures, which in 1815 collected four thousand dollars for that purpose. There are also seminaries for training up young men as schoolmasters for the neighbouring islands, and as assistants to the missionaries sent out by the Netherlands Missionary Society to Amboyna, Banda, Bouro, Celebes, Seram, Kaybobo, Ternate, and Timor; and a printing press has been established to facilitate their operations. The attention of that society begins also to be directed to some of those islands which are not subjects to the Netherlands government, and to which labourers will probably be despatched as soon as they can be spared."

—

That Protestants should, at this time of day, persecute Protestants, and that this should be done in Switzerland, is equally astonishing and reproachful. But so it is; and it is the consequence of the wretched system of having the church united with the state. We have heretofore adverted to this persecution: and the following statement from the secretary of the London Board of Congregational Ministers, will show that the persecution continues in the Canton de Vaud, and has commenced with the greatest violence in that of Berne.

—

PERSECUTIONS IN SWITZERLAND.

The definitive sentence, after appeal, was pronounced, Aug. 19, upon M. Durand, the laborious and useful deacon of the dissenting church at Vevay, for having signed a letter of recommendation of M. Lenoir as a Christian brother and a preacher: and upon M. Henri Olivier, pastor of the church at Lausanne, and M. Werly, a deacon of the church at Orbe, for having added a confirmatory postscript. The two former are condemned to *one year's banishment;* the last, to be *confined six months within the boundaries of his commune,* that is, the circle of authority of the local magistrate. M. Charles Rochat, being in England, has not been brought to trial; but, though the government know where he is, they have gratified their malice by advertising for his apprehension, by placards posted in the publick places, conjoining his name with that of a criminal who had fled from justice. The accusation against him is the same as that of M. Durand. The latter gentleman is a wine-merchant, in extensive business; and he was allowed three or four weeks for the arrangement of his affairs, previously to his quitting his country. M. H. Olivier has left the canton, and has made Geneva his abode for the present. The church at Vevay feels deeply the loss of its pastor and most active deacon; but the members persist in maintaining union and discipline, and in holding their meetings, in which suitable persons conduct the worship by prayer and reading.

The arbitrary disposition of the Lausanne Council of State has been further manifested towards the two literary gentlemen mentioned in our last, who had been declared by the tribunals to have committed no offence. Yet the Council has imposed a fine (the amount not mentioned in our letters) upon Professor Vinet, for having published, without license from the censors of the press, his pamphlets in favour of liberty of conscience, entitled, "Observations upon an

Article relative to the Secretaries, in the Lausanne Gazette;" and "Further Observations," &c.; and Professor Monnard, for assisting in the publication, has been suspended from his professorship, that of French literature, till Oct. 1st, 1830.

But the Grand Council of Berne has far exceeded in the style of its tyranny. Without law, without trial, without giving the accused an opportunity of defence, it has decreed, *in a secret sitting*, BANISHMENT FOR LIFE against above twenty persons, for holding religious meetings. Among these is M. De Roth, the young noble mentioned in our last. When he was brought before the Prefect to receive his sentence, and to engage upon oath that he would not violate the banishment, he made some remarks upon the iniquity of the proceeding, and applied the words of Luke x. 11, 12. Perhaps this was imprudent and presumptuous, unless it was accompanied with a guarding explanation. It procured his being reconducted to prison. The interest of his father, a counsellor of state, procured his enlargement. But while he was preparing for his perpetual banishment, two or three days being allowed for that purpose, he was privately informed, from a source of high authority, that a plan was laid for an assault on his person, and that, if he were found in the city of Berne four hours longer, his life would be in danger. Having full evidence that this information was well founded, M. De Roth hastened his departure. Where he is gone, we know not. Other dissenters in Berne were apprehensive of imprisonment. Of the exiles, we are informed that the larger number had arrived at Geneva, where they were received with Christian kindness.

As soon as the Committee of the London Board of Congregational Ministers shall have obtained sufficient information for regulating the distribution of the small fund in their hands, they will act upon it without delay.

J. PYE SMITH.

Oct. 17, 1829.

DOMESTICK.

On page 40 of our present number, our readers will see the plan which we have adopted, for giving them hereafter a full detail of the Missionary and Educational operations, of which the Boards appointed by the General Assembly of the Presbyterian church have, at present, the superintendance and direction. These operations, so far as missions are concerned, the Editor of the Christian Advocate was the first to propose, and for them, as well as for those which relate to education, he has unceasingly and earnestly pleaded. This Miscellany was for some time the organ, through which whatever related to these important interests was primarily communicated to the publick: and although no one was more forward than the Editor to send abroad, The Missionary Reporter and Educational Register, he foresaw, what he has since felt, that it would cause some embarrassment to himself. He determined, however, that his personal interests should never interfere with those of the church. And after feeling at a loss, for four months, how to dispose of information which he had long been the first to communicate, and which he was extremely reluctant to exclude from his pages, the statement above referred to on page 40, shows in what manner an arrangement has been made, which will manifestly subserve the interests of the church, while, as the editor hopes, it will promote his own. In the mean time, that his work may continue to be, what it has always been, the depository of every thing important, in which the welfare of the Presbyterian church is involved, he has determined to insert in it the contents of the December number of the Missionary Reporter and Educational Register. The number of that paper for September, the first published, he has already inserted at large. The two following numbers, less important than the first, have appeared somewhat abridged. But the December number, perhaps the most important of all, he will publish entire—as much of it, as his space will permit, in the present number of the Advocate, and the remainder in the next. His subscribers will thus have, in one work, the whole of what relates to Missions and Education, under

the recent orders of the General Assembly, and in a form in which those who bind their numbers, may preserve it with the greatest convenience.

—

MISSIONARY MOVEMENTS IN THE WEST AND SOUTH.

To the friends of missions generally, and especially those whose anxieties and prayers, and contributions have recently been bestowed upon the moral desolations of the *West* and *South*, it will undoubtedly afford the highest gratification to learn, that new and systematick plans have been adopted, and that vigorous and persevering efforts are now making, in the States of Ohio, Kentucky and North Carolina, greatly to enlarge the fields of labour, which have been opened to this Board of Missions, in those highly interesting and important sections of our country.

The Corresponding Secretary and General Agent of the Board has recently visited several ecclesiastical judicatories in this part of the church, and enjoyed the high privilege of participating, for the first time, with his fathers and brethren, beyond the mountains, in the delightful services, ordinances, and fellowships of the house of God, and in bearing a humble part in their deliberations and discussions in reference to missionary operations.

SYNOD OF OHIO.

The meeting of this body was held in Lancaster, Ohio. Its sessions commenced on the 15th, and terminated on the 9th of October. On Saturday the 17th an opportunity was afforded the Secretary of the Board of Missions, of presenting before the Synod a detailed statement of the plans and operation of the Board. On Monday the 19th, the following resolutions were adopted with great unanimity—

"1. That this Synod, for the present, relinquish to the *Assembly's Board* the management of missionary business.

"2. That they highly approve of the present organization, plan of operations and spirited exertions of the Assembly's Board of Missions, and recommend to their sessions and churches and vacancies a cordial co-operation with said Board.

"3. That they recommend to the churches, the '*Missionary Reporter.*'"

The way having thus been prepared, the Rev. *Thomas Barr*, Agent of the Board for the state of Ohio, entered immediately after the adjournment of Synod, on the work of organizing the congregations in this Synod as Auxiliaries of the Board, and is still prosecuting this business with energy and success. The Missionary spirit is manifestly rising in this Synod, and *much more* will undoubtedly be *done* during the present year, than has been done in any preceding year, to call forth the contributions, and combine the efforts and prayers of the *churches* in this good cause.

SYNOD OF CINCINNATI.

This Body convened at Lebanon, Ohio, on the 22d of October, and on the 23d the Secretary of the Board of Missions, made a statement, similar to that which had been made to the Synod of Ohio, which was received with interest—and the following resolutions were adopted with unanimity.

1. *Resolved*, That it is not expedient for this Board, as such, at present to assume the management of Missionary business within its bounds.

2. *Resolved*, That this Synod highly approve of the present organization, plan of operations, and spirited exertions of the Board of Missions of the General Assembly, and recommend to the Presbyteries of which it is composed, to co-operate with the same by such organization and measures as they may please to adopt.

From the foregoing resolutions it will be perceived that this Synod chose simply to *relinquish all further Missionary operations*, and to refer it to the respective Presbyteries, to adopt such plans of co-operation with this Board as might be most agreeable to themselves. Two of the Presbyteries, those of *Miami* and *Cincinnati* had previously declared themselves Auxiliary to this Board—and nearly all the congregations in the former had been organized on the 50 cent plan. Corresponding Executive Committees were also appointed by both Presbyteries, according to the wishes of the Board, and a number of Missionary appointments, recommended by these Committees, have since been made by the Board. Previous to the adjournment of the Synod arrangements were made with members of the Presbytery of *Chillicothe*, and the newly formed Presbytery of *Oxford*, for the appointment of Corresponding Executive Committees in those bodies—and for the organization of the congregations in both, as Auxiliaries of this Board. The Rev. *Wm. J. Frazer* has since been appointed as a Missionary Agent in this Synod, and is probably now engaged in forming Auxiliaries to the Board.

On Saturday evening the 24th, at the close of a special prayer meeting held by the Synod, and attended by many of the

inhabitants of Lebanon, an occurrence took place, which we cannot forbear to mention in this place as fully illustrative of the interesting fact, that the spirit of Christian liberality is greatly increasing in this section of the church, and that Missionary efforts generally prepare the way for the liberal exercise of other charities. On the afternoon of this day the Female Bible Society of Lebanon had held a special meeting, at which several animated addresses had been delivered, and a collection taken up, for the purpose of relieving them from a small debt of $60, and assisting them in completing the benevolent work of supplying the county of Warren with Bibles. The collection having been small, and entirely insufficient to supply their need, the claims of the Society were again presented in the evening, and a proposition was made by one of the speakers that a subscription should be opened on the spot. This was immediately done, and in the course of a very few minutes so deep an interest was awakened in the assembly, that nearly $200 were subscribed. Three individuals subscribed $10 each, one subscribed $20, and one $50.

OBITUARY NOTICE.

While preparing to close our present number, we have seen announced in the publick papers the death, on the 28th ult., of the Rev. Dr. JOHN M. MASON, in the 60th year of his age. We knew him well, and enjoyed his friendship from his early entrance into publick life till its melancholy close: and it is an opinion which we have frequently expressed, that the force and brilliancy of his intellectual powers, were not second to those of any other man who has appeared in our country. Many memorials of his talents and pious labours remain; and we doubt not that among his numerous talented and devoted friends, some one will give to the publick his biography, in a style worthy of its subject.

View of Publick Affairs.

EUROPE.

Advices from Europe are as late as to the 24th of November, but they contain no article of much publick interest.

BRITAIN.—The British parliament, after repeated prorogation, was still in recess, but was expected to meet in the first week of January. The anti-ministerial papers were clamorous, that the meeting of parliament was so long delayed. In some parts of the kingdom, business was revived, and the wages of mechanicks were satisfactory; but in others, great dissatisfaction and distress existed. The loss which had been sustained by *floods* in Scotland, was immense. Reports were in circulation, but not generally credited, of a disagreement between Britain and France on one side, and Russia on the other, respecting the final adjustment of the affairs of Greece. The health of the king was said to be good, and that he was to pass the winter in Windsor Castle. The price of grain was somewhat advanced, and there was great activity in what the English call *the Corn Market*. Mr. M'Lane, our minister at the Court of St. James, was believed to be carrying on an active negotiation with the earl of Aberdeen, to obtain the opening, without restriction, of the British West India Islands, to the vessels of the United States—This was denounced with much warmth in the publick papers. There was still a very unsettled state of publick feeling in Ireland; and Mr. O'Connell was using all his influence and eloquence, to induce the people of Ireland to rally round his standard, to effect a repeal of the act of Union, and give a separate legislative body to Ireland—*He* was confident of success, and one of the London papers pronounces his attempts "a complete failure." Our Tariff, or what is called "the American System," was viewed with manifest dislike, and yet it was declared to be on our part impolitick, and incapable of producing its intended effects on British manufactures.

FRANCE.—The French, it appears, are opening a brisk trade with the pacha of Egypt. In September last, seventy-five French vessels were in the port of Alexandria, waiting for the arrival of the cotton, indigo, and saffron crops, from the interior of the country. Pecuniary succours are sent from France to Greece, at present by an individual, Mr. Eynard, but with the hope that the government will eventually supply them—the king has decided to defray the expense at Egina, of certain orphan children who had been sent to France, but were ordered to be returned to their own country. The vintage in

France has been good as to the quality of the wines, but not abundant in quantity. The king of Naples, who belongs to the House of Bourbon, has been making a tour through France, accompanied by no less than eleven princes of that house, and among the rest by the future young queen of Spain, his daughter, with the dutchess of Berri, the mother of the heir apparent to the crown. In the department of *Isere*, the progress of the royal company is said to have been through triumphal arches; and that they were greeted with offerings of garlands, fruits and flowers presented by the youthful peasants. A large basin is to be constructed at Havre, for the convenience and security of vessels entering that port in bad weather. General La Fayette was confined at La Grange by a bad cold. The French ministry had undergone a new and material change, which was regarded as a triumph by the liberal party. Prince Polignac is elevated to the presidency of the council of ministers. Thus, according to our conjecture last month, the monarch has been obliged to yield to the feelings of his people. The liberal party is now the strongest.

SPAIN.—Murmurs, it appears, cannot be wholly suppressed in Spain, that its commerce is entirely excluded from her former American colonies, and engrossed by other countries, in consequence of the obstinate refusal of the Spanish government to treat with the new States. In the mean time, another expedition against Mexico is on foot, and the regiments to be sent on this expedition are to be selected by drawing lots. The explosion of something called an infernal machine, yet small enough to be enclosed in a large packet of what appeared to be official papers, has very dangerously wounded the Captain General Egina—The breaking of the seal caused the explosion of the machine. The perpetrators of the mischief had not been discovered. The right hand of the general has been amputated, and two fingers of the left. The king, to console him, has decreed that he may affix his signature by means of a seal, and raised him to the rank of a lieutenant-general. The finances of the kingdom are in a very embarrassed state.

PORTUGAL.—Don Miguel has been reconciled to his mother, and been suspected of poisoning his two sisters, who were taken suddenly and violently ill, and have but just escaped with their lives—In the mean time, he went as usual on a hunting party—The Pope has recognised his claim to the crown; so that he is now treated as a king by Spain, his Holiness, and the United States—We confess we do not like our company. An article from Madeira of 29th October says—

"A most extraordinary and horrid deed, worthy of St. Bartholomew's Day in France, has been committed here this week. The governor of the island, and the other Miguelite authorities, knowing that the 13th regiment of infantry was inclined to constitutionalism, bribed the commissioner who was charged with furnishing bread to the troops, to poison the bread for that regiment. A hundred soldiers felt immediately the effects of the poison, and were carried to the hospital. The news soon spread; the remainder of the regiment rebelled, and arrested the commissioner. The 2d of infantry and the artillery, (regiments rather attached to Don Miguel,) unexpectedly took the side of the 13th. On the 26th, the troops besieged the palace of the governor, in order to arrest a Major supposed to be concerned in the transaction, but he escaped on board a corvette. The greatest confusion prevails. It is expected that the revolted troops will proclaim Donna Maria 2d."

ROME.—Twenty-six members of the Society of the Carbonari have lately been put on their trial at Rome. One was sentenced to death, but the Pope commuted that sentence for imprisonment for life—he was a priest. Fourteen others are to be imprisoned, one for life, and the rest for different periods from 5 to 25 years. Ten were dismissed to appear when again called for. At Bologna several have been put to death.

GREECE.—The affairs of Greece are gradually meliorating. Its future boundaries are not yet defined and fixed. The Turkish garrisons have surrendered. Schools are being established. The National Assembly, in their last session, voted an annual allowance of 30,000 dollars to Count Capo d'Istria for his civil list. The Count, who has it appears, expended £25,000 out of his private fortune in promoting the Greek cause, declares that he cannot accept any pecuniary remuneration for the present, and he deems it an imperative duty to forego even the comforts due to his station, while he stands "in the midst of ruin, and sees multitudes languishing in the deepest misery." It is not yet certain what form of government will be adopted by the Greeks —or imposed upon them by the allied powers. We suspect it will be a limited monarchy. Capo d'Istria is said to have gone to the head quarters of General Diebitsch. The Count is favourably disposed to all improvements; but is particularly desirous to increase the naval force of the country.

TURKEY.—All accounts agree that this once proud and triumphant empire is humbled to the dust. We have not space to enumerate a fourth part of the humiliating results of the late war, which are stated in the publick papers. The provinces of Moldavia and Wallachia are to be independent, save that they are to pay a moderate tribute in money to the Sultan. Not a single professed Mahomedan is to remain in those provinces, nor to the north of the Danube. No Turkish fortress is to exist on the left or northern margin of this river. An ambassador is to be sent to St. Petersburg to beg a reduction of indemnities. Dissatisfaction exists among the pachas in almost every part of the empire. Riots occur and rebellions are probable. The emancipation of Greece has dried up a rich source of revenue, and the life of the Sultan is threatened. The opening of the Black Sea to all nations cuts off many supplies from its shores; and no one can tell by what means the indemnities are to be paid, which are to ensure the retreat of the Russians from the Sultan's dominions. The tombs of former Sultans, even those esteemed the most sacred, have been opened, to obtain the treasures which were buried with them. What changes may take place, we do not presume to say; but to all human appearance the Turkish power in Europe is at an end; and even in Asia it is rapidly waning. "How are the mighty fallen!"—never, it is our belief, to rise again.

RUSSIA.—The conduct of the Russian emperor appears, in every view we can take of it, to be at once noble, generous, and politick. He has exacted of the conquered Turk no more than he said he would, in his manifesto at the commencement of the war. He has proceeded so fairly, that the jealousy of the other great powers has not been excited; or if it has, it has been laid to rest; and the humanity with which his generals and troops have treated the inhabitants of the countries through which they have marched in triumph, has made them his friends and even his admirers. The opening of the Black Sea to the unrestricted commerce of all nations, is an act of liberality of which we know not a precedent. All this, we admit, is as politick as it is humane and liberal; but when has a conqueror before been wise and enlightened enough to see this truth, and to act upon it so extensively? We think it probable that he will considerably reduce the indemnities; and that he made them what they are, chiefly to show the Turk and the world, that he had his enemy completely in his power, and could take from him whatever he pleased. His conduct toward his troops has been equally praiseworthy and sagacious. He has expressed his *gratitude* to them, for their valour, sacrifices, services, and humane deportment; has raised the rank of his generals, and conferred on the commanders in chief the highest honours of the empire. He has even rewarded every private soldier engaged in this war, with an honorary medal prepared for the purpose. If prosperity shall not spoil him, he is likely to be one of the most excellent and renowned emperors that ever wore a diadem.

ASIA.

From this extended region of our globe, we have not noticed, in the past month, a single item of important intelligence.

AFRICA.

In taking a general survey of this huge continent, so little known, and as far as known the long abode of ignorance, idolatry, slavery, and every thing in which consists the deepest human degradation, we cannot but think that the dawnings of a brighter day, feeble indeed as yet, have begun to appear. At the southern extremity the English government has raised the natives to the dignity of freemen; and Christian missionaries are extending their operations some hundreds of miles to the north, the east, and the west. On the western coast, the colonies of Britain and the United States have begun a system of civilization and christianization, which at present impedes, and in future promises greatly to circumscribe, and we hope ultimately to terminate, the infernal slave trade. The Barbary States on the north, are all losing the influence which they once possessed; and even on the east, the Pacha of Egypt, as far as his dominions extend, is encouraging the cultivation of the earth and the arts of civilized life; and the British and Foreign Bible Society, is sending the sacred scriptures into Abyssinia, and the adjacent countries. The time, we hope, is at hand, when "Ethiopia shall stretch forth her hands unto God." In the mean time, British enterprise seems bent on exploring, at every hazard, the whole of the hitherto unknown interior of the continent.

AMERICA.

Our sister republics of the south are still in a state of great agitation—greater, we are sorry to say, than when we made our last statement. In the *United Provinces*, of which Buenos Ayres is the chief, there is, it is said, in the interior, no regular government established, even in name. A treaty of friendship and alliance, however, be-

tween Buenos Ayres and Santa Fe, was signed in October last. In *Colombia*, all is again in confusion. *Venezuela* has declared itself an independent sovereign state; and Bolivar is denounced as a traitor, seeking to be a king—General Paez is looked to as the chief of this new state. *Yucatan* is formally separated from Mexico, amicably it would seem, and bears the title of the republick of CENTRAL AMERICA; but its Vice-president, and fifty other distinguished men, have been banished. A revolution is expected in CHILI, and the parties are said to be about equally balanced. There seems to be little safety even for foreign agents—Mr. Poinsett, our minister to Mexico, has narrowly escaped being murdered by a band of assassins, and both the British and American functionaries at Bogota, have been put in danger. In BRAZIL, or rather at Rio Janeiro, business has been suspended on account of the rejoicings produced by the arrival of the new queen (aged 17) with her step daughter, *that is to be*, and who *was to have been*, married to her uncle *Don Miguel*—She has made a happy escape, and got home in safety. What a world do we live in! How must its confused scenes of strife and folly, appear in the eyes of superior beings!

UNITED STATES.—Our national legislature convened on the 7th of December, and nearly all the members were present at the opening. On the President's message, our readers have already formed their own opinions, which we shall not attempt to disturb. We shall only say, that we were pleased with the distinct recognition the message contains of our dependence on God for prosperity as a nation; and that we were far from being pleased with the statement it contains in reference to the poor Indians. No business of importance has yet been transacted by Congress. Prayer in their behalf—earnest prayer—was offered up by many churches, on the day that they came together—we hope it will continue to be offered; and that the friends of humanity and religion in our land, will make their united voice to be loudly heard within our national legislative halls, by numerous petitions in behalf of the Indians, and against Sabbath profanation.

TO THE PATRONS OF THE CHRISTIAN ADVOCATE.

The experience of four months has proved, contrary to what was expected, that of more than eleven hundred subscribers to the Christian Advocate, only sixty-four have hitherto forwarded their names as subscribers to the Missionary Reporter and Education Register—This has been ascertained by a careful comparison of the subscription lists of the two publications. On the knowledge of this fact, the Editor of the Christian Advocate proposed to the committees concerned in the issuing of the Reporter and Register, to purchase of them, at cost price, as many copies of their paper as would suffice to attach one to each copy of his monthly numbers. To this proposition both committees readily and unanimously assented; because it was plain that by so doing, the Reporter and Register would go into the hands of a thousand individuals, who at present are not subscribers, and a large proportion of whom would, probably, never otherwise receive it. The result of this arrangement is exhibited in our present number.

To prevent any mutilation of the original plan of his work, and to secure space for Religious intelligence of a general character, the Editor has incurred a considerable expense, by adding half a sheet to his former number of pages. For this he will make no additional charge to any of his subscribers. All that he asks or expects of them is, that as his work is now considerably improved, they will make some exertions to extend its patronage: and he hopes that the comparatively small number of his subscribers who have taken the Reporter and Register, will feel no dissatisfaction, when they observe that the Christian Advocate is so enlarged, that nothing of consequence which it has heretofore contained, will need to be excluded; and that the measure announced in this notice will promote interests which they have shown to be dear to themselves, as the notice itself proves that they are to the Editor—The pages of the Reporter and Register will be made to correspond to those of the Advocate; and our work in this form commences A NEW SERIES.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

JANUARY 1, 1830.

CORRESPONDING EXECUTIVE COMMITTEES.

Deeply sensible of their solemn responsibilities to the churches, and aware of the difficulties which may meet and embarrass them in their management of the great Missionary concerns with which they have been entrusted, the Executive Committee of the Board of Missions have long been desirous of availing themselves of the counsels, and systematic co-operation of the several Presbyteries, in some way which should not mar the simplicity and harmony of the plan of operations which they have heretofore adopted and pursued. They have had this subject repeatedly before them, and after mature deliberation, they have adopted, and would now earnestly recommend, to the particular and immediate attention of Presbyteries, the following method of co-operation with the Assembly's Board, in their future operations.

They recommend to each Presbytery to appoint annually, such a number of the members of their own body, as they may deem necessary, to be styled a "*Corresponding Executive Committee on Missions*," to be invested with the following powers.

I. To receive, generally, applications for aid from feeble congregations, within the bounds of the Presbytery, which have Pastors or stated supplies, and to recommend the same to the Ex.Committee of the Board of Missions.

II. To devise and execute plans for raising funds in the several congregations within their bounds, which funds shall be reported to the Treasurer of the Assembly's Board, and be held subject to the orders of said Board.

III. To select and recommend to the Ex.Committee of the Board of Missions, Missionary fields, and Missionary labourers, and also, to locate such Missionaries as may be sent to them by the Board for specific instructions.

The above plan of correspondence and co-operation has already been submitted to several Presbyteries, by whom it has been highly approved and cordially adopted—and the Ex.Committee of this Board are beginning to experience many important and beneficial results—and we are fully persuaded, that an experiment of a single year will be sufficient to satisfy any Presbytery of the great utility and importance of the measure proposed. It will be perceived, at once, that each Presbytery will, in this way, retain and exercise all the powers which are necessary to the most extended and efficient Missionary operations within their own respective bounds—not inconsistent with the general claims of the country upon the Assembly's Board. By appointing such an Ex.Committee, as we have proposed, who shall be responsible both to the Presbytery and to this Board, they will not only be duly informed of all that may be done by the Board within their bounds,but they will also, guard most effectually against all appropriations, to congregations soliciting aid, which may not be deemed by themselves necessary and expedient. Should Corresponding Committees be prompt and faith-

ful in the discharge of their duty, as it is hoped they will be, they will soon become intimately acquainted with the location, wants, and ablities of all the missionary stations, and feeble congregations within their bounds, and by communicating the results of their inquiries to the Assembly's Board, they will afford them essential aid in coming to correct and satisfactory decisions, respecting the various claims which may be made upon them for assistance. In this way, also, the number of Missionaries, in the several Presbyteries may be greatly increased, and the appointment of inefficient or unworthy men may be avoided. In view of these, and many other considerations which will naturally occur to the minds of all who seriously reflect upon this subject, it is earnestly hoped, that Presbyteries will avail themselves of the earliest opportunity to appoint Corresponding Executive Committees, and that they will immediately forward to the Corresponding Secretary of the Assembly's Board, the names and residences of the several members of said Committees.

COMMUNICATIONS.

INDIANA.

In compliance with the earnest and importunate entreaties of several feeble congregations in this state, the Board have recently appointed three additional missionaries, for one year each, and a fourth for a short period. Although the cause of truth and righteousness is gradually advancing, yet the spiritual wants of the people in general are truly distressing. On this subject, a respectable clergyman of this state, under date of Nov. 5th, 1829, writes to the Corresponding Secretary as follows:—

"I think, brother, that the cause of the Presbyterian church is gaining in this state. More ministers are becoming located, and the churches are increasing in members. But many parts, and extensive parts of our state, are in a deplorably destitute condition, as to the gospel ministry. Away from the place of my residence, there is no resident Presbyterian minister nearer than fifty miles. And on some sides the nearest is eighty and one hundred miles distant from this place, and the country is generally settled. I am in the Missionary employ, by the Missionary Society of Connecticut. But it is only a few spots of this wide range that I can occupy. I trust your Board will feel for souls, and for the church in this needy field, and send help."

MISSOURI.

The following remarks, of a Missionary of the Board in this State, are extracted from a letter addressed to the Corresponding Secretary, under date of Aug. 31, 1829. Although applied, by the writer, to his own particular field of labour, they may with equal truth and propriety be applied to most of the Missionary stations at the South and West, and are worthy of the serious attention of all who would be extensively useful as Missionaries in those sections of country:

"I am fully convinced that the most effectual way to benefit this people, is by free intercourse with them, and gradually gaining their confidence. Sociability is one of their most prominent characteristics. Reserve they cannot, and will not tolerate. Accessibility, freedom of conception and expression, is the "order of the day." And he, who will break to them the bread of life, is expected frequently to mingle in the family circle, not only of the members of the church, but also of those who take no interest in these things. He is a kind of common property. This state of things makes a heavy draw on the little time which a missionary can devote to meditation and study—but still it is not without its advantages. He becomes better acquainted with the people; can better enter into their views and feelings, and is, consequently, enabled better to adapt his public discourses to their necessities. And this very private and social intercourse, when properly improved, is what I suppose the apostle means by preaching "from house to house." Moreover, many, for the sake of consistency, are compelled to attend his preaching, who otherwise would seldom or never enter the house of *God*."

Tennessee.

The following communication, from a respectable clergyman in Gibson county, West District, was received at the office of the Board some time since. It presents in an affecting light, both the necessities and the claims of this section of the country, and we trust the appeal made to the sympathy and the charity of those who may be able to afford relief will not be in vain.—We are happy to state, that *two* Missionaries have already been sent by this Board to Tennessee, since this communication was received, but "what are these among so many?" Let Ministers of the Gospel, who are seeking for employment, and candidates for the Holy office, cast an eye over 17 populous counties in a single district, containing only *three* Presbyterian preachers, and then let each of them ask, on the bended knee, "Lord what wilt thou have me to do?" and let them act as the law of love requires. It will be seen that the christians who dwell amidst these wide spread moral desolations, much as they have to do at home, and pressing as is their need of help from others, have not been unmindful of the general claims of the Missionary cause upon them. They first present their own offering to the church, and then make their appeal to the church in behalf of the destitute around them.—This is, as it should be, and we hope the good example of the Shiloh church, will be imitated by many others in similar circumstances. The sum contributed is in itself small—but it is the free-will offering of a feeble, distant church, located in the very centre of a moral wilderness, where their religious privileges, and their pecuniary means are alike limited. "They have done what they could," and we doubt not, their humble offering has been followed by many prayers.

With such a scene as is here depicted full before them, and this, too, being only a specimen of the actual condition of *whole States and Territories* at the South and West, can christians, who abound in wealth, and dwell in these Eastern gardens of the Lord, find it in their hearts to withhold their charities and restrain their prayers? Shall our Missionary Treasuries remain *empty*, and our benevolent operations be impeded and suspended for want of means? Let the disciples of the Missionary from heaven read the statements and appeals of our venerable correspondent, and answer our inquiries by the increased fervour of their prayers, and the liberality of their contributions for the relief of the needy:—

To the Corresponding Secretary of the Board of Missions.

Rev Sir,—The New Shiloh Church, Gibson county, West District, directed me to forward $5, to be at the disposal of the Board of Missions. It was thought that justice required us, to present to you the melancholy state of Zion here, (as respects the Presbyterian Church.) There are not less than 17 counties in the District. The climate mild, well adapted to the culture of cotton, an abundance of the most productive land. The prospect for health is tolerably good. Its navigable streams afford it advantages rarely to be found. The Tennessee runs through its Eastern bounds. The Mississippi bounds the West. The Forked-Deer, Hatchy, Obyen, Wolf and Looshatchy Rivers, afford interior navigation. Its population sustains a character superior to most new countries. Its emigration is rapid, several of the counties tolerably populous, and in this vast region only three Presbyterian Ministers.—The Rev. David Wier, a man of talents, but troubled by the white swelling, and a large helpless family, and is bound to teach school for a support.—The Rev. John Gillispie, quite an old man and rides but little,—and myself born out of due season, *i.e.* no pretensions to literature, and with all, at times a hæmmorrhage of the lungs, and considerably in the decline of life. There are six churches organized. There might be a number of other churches organized, could there be supplies granted. There is an increased and solemn attention to religion thoughout the District, and numbers raised Presbyterians, have joined other churches thro' necessity. In pecuniary matters we are much straitened. Much of our lands are held by men living at a distance: hence the money paid for lands is borne off. With regard to that active service the church requires, in order to its advancement, it appears that we are doing nothing. We want some leader. I have no doubt but an active agent might do much for Zion here.—I think an able, well qualified Missionary would be sustained here. The Methodist, Baptist, and Cumberland Presbyterians are entering the field.—This is a very important crisis to the church in this country. Sabbath schools

might be formed, and I think Missionary societies could be formed, if there were some active agents sent amongst us for that purpose. Dear sir, the cry for help is urgent in this section of country, as you may clearly see, and has been increased by the gracious out pouring of the Divine Spirit. In Shiloh church there were not less than40 professed, at a Camp Meeting in November last, and some since. They have a sabbath school for the black people, the most of whom have professed. We have a Sabbath school in Jackson where I now reside, it is well attended. There are but few in this country, yet I think the attention of the church is more turned to that valuable institution. I hope the Board of Missions will direct some of the Heralds of the Cross to come to the help of the Lord, in this desolate part of the vineyard.

Respectfully your Brother in the Gospel of the Lord Jesus Christ.

KIND RECEPTION OF MISSIONARIES IN OHIO.

From many of the Missionaries who have been sent into this state, we have had from time to time, the most gratifying assurances of the unaffected kindness and cordiality with which they have been received by the people. The following extract, from a letter recently received by a member of the Board, from one of our highly esteemed Missionaries, may serve as a specimen of the manner in which they frequently write to us on this subject—and also to exhibit some of the prospects of personal comfort and usefulness which are presented before Missionaries, in this wide and interesting field of labour. It may not be amiss to state, that the writer of this letter, had formerly a pastoral charge in this vicinity, and might still have occupied an eligible situation at home—but the importunate cries of the needy reached his ear and affected his heart, and he deliberately chose to take his devoted companion, and enter into the Missionary field, with no other encouragement than a commission from this Board, and an assurance of the humble pittance of $100 a year. He is already reaping the rich reward of his enterprize and self denial—in the ingatherings of the first fruits of his labours,and in the gracious indicationswhich are afforded of a plentiful harvest of immortal souls—and we doubt not, that he will have occasion for thanksgiving to God in time and in eternity, that he was permitted to build up one of the waste places of Zion. And will not others be encouraged to go, and do likewise?

The Missionary says:—

"We are here, and are happy;—happy in each other—in our people—and in our God. Our God has always been good to us, but never more so (to our apprehension) than at present. Our people are kind and affectioate almost to an excess. They cherish us with the dainties of their house—with the warmth of their hearts, and especially with the earnestness of their prayers.—They are very confident, many of them, that we are sent to them of God, in answer to their prayers for a minister; they accordingly open the way for all the usefulness of which we are capable. We have been able to form four or five Sunday schools, which are going on finely—have formed one church of 14 members in a county seat, and have added 13 to the communion of the church in H. where we reside. Our places of worship are well filled with attentive & sometimes weeping hearers; and altho' there is no general revival, yet such numbers are found anxious, that large additions to the church are expected to be soon made. May the Lord give us a heart to believe, and to labour,'and then shall we be sure of his blessing.

The ministers among whom I have fallen, are as simple,fervent & downright a set of men as I ever saw. They have great zeal and a most blessed unction. It would do you good to hear them pray. "One will chase a thousand," for they "trust in God and are *strong*."

REPORTS OF MISSIONARIES.

NORTH CAROLINA.

Closing report of a Missionary who has been employed for the year past in this state, dated Statesville, N. C. Nov. 14, 1829.

Rev. and Dear Sir,—In presenting this, my last report, I would say, when I survey the wide spread moral desolation of these western counties, I lament that so little has been done; but surely we have great reason to rejoice that even something, as we trust of eternal importance, has been effected. Since my last report, I have delivered 12 discourses, visited 27 families, distributed a number of tracts, and travelled 165

miles. The Presbyterian churches, in the counties which have been the scene of my labors, have increased in numbers and importance, and in the spirit of the gospel; and are becoming more and more firmly fixed. The churches of Nazareth, Fairview, and Friendship, S. C. where I spent a part of last spring, previously to my engagement with the Board of Missions, and which I have visited twice since, are enjoying a delightful revival. Forty seven have been recently added to the church at Fairview, Greenville District. I have been able to collect for the Board only $35 00, viz: from Morgantown congregation, $18 00; Concord, $5 00; Sherrills, $4 15; Friendship, S. C. $3 62½; the balance from individuals. To this I give $5 00 as a donation. This makes $40 00 I hold for the Missionary Board. The reasons why I could collect no more, are the following: 1. Rutherford and Burke counties have each lately resolved to supply all their destitute with the holy scriptures, in two years from last May. This will devolve principally on the Presbyterians in those counties. 2. The Young Men's Missionary Society of Concord Presbytery, which has supported a Missionary the last sixteen months in Burke county, at their last anniversary resolved to raise one thousand dollars, for the purpose of supplying, in part, the destitute in the bounds of the Presbytery with the preaching of the Gospel. This is certainly considerable for this society, just struggling into existence. You will perceive from my reports, that I have spent the most of my time in assisting my brethren at communions, and preaching in their congregations. The reason is, their peculiar situation. Here are three large and populous counties, with each only one Presbyterian minister. These brethren divide their labors among a number of congregations, insomuch that they appear to perform the work rather of missionaries than of pastors.—And it is thought more advisable to strengthen and build up feeble churches than to organize new ones, when there is no probability of supplying them.

I cannot close this report without laying before the Board (and would that I could lay it before every student of theology) the moral destitution of some of the western counties of North Carolina. I know, however, that such appeals have been multiplied until those "who prefer Jerusalem above their chief joy," often "weep in secret places" for the want of resources to relieve those who are "perishing for the lack of knowledge;" while the parsimonious hand of others only adds another knot to their purse strings. I have hinted at the situation of Rutherford, Burke and Lincoln counties; but they are far from being the worst. West of Burke, lies Buncombe. In this county are five or six small congregations, supplied at present by two ministers, who are, however, by no means permanently settled. Still west of Buncombe are two other counties, viz: Haywood and Macon, never yet, as far as I know, visited by a Presbyterian clergyman. Northeast of Buncombe and Burke, are Wilkes, Ash, Surry, Stokes, Rockingham and Davidson counties, lying contiguous, and in all this vast extent of country, stretching along the north western part of North Carolina, 300 miles in length, and nearly one hundred in breadth, there are but three small Presbyterian congregations, and but one minister, the Rev. A. W. Gay, who preaches in Wilkes, and teaches a school for support.

But, perhaps, I may be told, that these counties are supplied by other denominations. By whom? I would ask. The Baptists? They have, it is true, a few preachers living in these counties, but some of them cannot read; and others, though doing some good, yet either from necessity or custom preach to the same people, only once a month. Are these people supplied? But are they supplied by the Methodists? Their circuit-riders go round once in two, three, or perhaps, four weeks. But a large portion of the territory over which they travel, they can visit only on week days, when generally but very few, except the members of class attend. And this as we have remarked, only once in two, three, or four weeks. Besides they have a few local preachers. Now, I would ask, are these people supplied with spiritual food? It is believed that one half, perhaps more, do not hear a sermon once a month; perhaps not once in three months or more! Yet it has been said not two years ago, that one of the counties mentioned above was well supplied; when at the same time there must have been, at a moderate calculation, (judging from neighboring counties which have been explored,) three or four hundred families destitute of the Bible in this very county, notwithstanding it is published from Boston to New Orleans, that they are well supplied. But I forbear. Let us, while we send the "Macedonian" cry abroad, "pray the Lord of the harvest that he would send forth more laborers into his

harvest." And rest not until the "kingdoms of this world become the kingdoms of our Lord and of his Christ."

Maryland.

Extracts from a report of the Rev. A. O. Hubbard, dated Taneytown, Md. Nov. 24, 1829.

"A few days ago the secretary of our small auxiliary forwarded to your treasurer about $35. It is intended to make up at least $40 for the year; and it is believed that our Society will be able hereafter to remit you at least $30 annually.

"My church in this place is small; but then it has this redeeming quality, it is an *active* one, exhibiting, I trust, in some good degree, a practical illustration of the precept, "Not by power, nor by might, but by my Spirit, saith the Lord of hosts." Not only its members, but several families in this, and in one of the other congregations would, exert themselves to the utmost to support a Presbyterian minister in this place. It is probable that the two congregations would be able to raise at least $200 annually, apart from the contribution to your Society.

"Of this section of our country, it may be emphatically said, "The harvest is great, and the laborers few." We are permitted, however, to rejoice in the fact, that this State is, on the whole, improving, and that amid the vast moral wastes which meet the eye, and excite the sympathies of the beholder, occasionally "a garden smiles." Some are beginning to awake from their long slumbers, and to catch the spirit of the age. We have in this vicinity a few active and devoted Christians—a few, who, like their more favored brethren, are anxiously "waiting for the consolation of Israel."

"I have nothing of special interest to communicate at the present time. I might, however, remark, that some of my late meetings have been very solemn, and that some deep impressions appear to have been made. Little as I have been the means of accomplishing during the past year, I have not, I am conscious, labored altogether in vain."

Pennsylvania.

Extract from a Report of a Missionary in the county of Huntingdon, dated Nov. 30, 1829.

"In looking over the field of my labours, I see many things to deplore, and some things to encourage to renewed exertion. In particular, intemperance which was a growing evil in this region until lately, is now, if not on the decline, yet at a stand. This subject I have brought before the people, and exposed the complicated evils resulting from the use of ardent spirits; my labour has not been in vain. I am happy to state that one person, a member of the Church, who was given to this habit, is restored to sobriety, and one grog-shop has had its sales abridged one-third, as I am credibly informed by one who had it from the retailer. Yet this evil prevails to a fearful extent. Light will suppress the abominable sin.

The moral aspect of the people among whom I minister, is much more pleasing than at my first coming, and though I have not as I know, had the pleasure of witnessing any struggling in the pangs of the new birth; yet there is reason to justify the opinion that the sacred seed is silently taking root. There is an increased attention to the means of grace, and an increased degree of solemnity in time of worship. May He who alone can give the increase, bedew the soil with his heavenly blessing, and cause the seed to vegetate and bring forth much fruit, to the praise of the glory of his grace.

Extracts from a report of the Rev. Burr Baldwin, a Missionary of the Board in the north eastern part of this state, dated Nov. 10, 1829.

Divisions in a feeble church healed.

"Second Sabbath in Aug.—preached at Middletown. Here is a small church, consisting of about twenty members, which have till recently been in a most deplorable state. The division in the church had become so great as to threaten its very existence. The members thought it impracticable ever to adjust their difficulties. But through the kind interposition of heaven, my efforts to effect this desirable object were crowned with success. This was done in April last. On my return from the east, I visited them as I have stated, and found them in a state of harmony and union, which had been increasing since I left them. Attended three services on the Sabbath.

From this time there was an intermission of my labors for two or three weeks.

A church finished and serious attention awakened.

"Resumed my mission, and spent the 2d Sabbath in September in Bethel. In this place they have just completed

their meeting-house, which has been in an unfinished state for about 12 years. I have repeatedly passed this church, but never before tarried to preach in it; but have had a desire to do it whenever it should suit my convenience. A favorable opportunity now presented, and I embraced it, and we had a season in the sanctuary that appeared to be quickening to the people of God. Impressions were made, I trust, that will be permanent. Some desires were awakened for a revival of religion, which had never been witnessed in the place since its settlement. During the week following, attended the meeting of Presbytery.

Beginning of a Revival.

"The 3d Sabbath in September was spent in Brooklyn, but in consequence of the rain, but few attended; and although an appointment was given out for a meeting in the evening, yet on account of the storm there was no service. In the morning I addressed an interesting group of Sabbath school children—appointed a prayer meeting during the week, but the stormy weather prevented the people from coming together.

The 4th Sabbath in September was spent also in Brooklyn. Addressed the Sabbath school in the morning, it being the last time that the school would be held till it should open in the spring.—The season was solemn, and some of the children seemed impressed, that perhaps death might invade their number before they should meet again. Preached twice during the day at the usual place of meeting, and took up a collection of $2 36. Appointed a third service for the evening, in a neighborhood about two miles distant. It was thought by some that but few would convene, as the people in that vicinity were very remiss in attending meetings. One of the elders remarked to me, you are now going to the place where Satan's seat is. To the disappointment of all, the inhabitants flocked together and filled a large room. The season was very solemn, and numbers were awakened—others went away offended. Both the heads of the family, where the meeting was held, appeared to be deeply impressed. On Monday, visited a number of families, and found two or three persons under serious impressions. Appointed a prayer meeting in this neighborhood, which was fully attended. During the service, the man and his wife before mentioned, became so overwhelmed with a sense of their sins, that they sobbed aloud. After some conversation, at the close of the exercises, they returned home, and at a late hour retired for rest, but found no rest to their souls, till they found it in believing in Jesus. The family altar was soon erected in their house, and both of these persons now give satisfactory evidence of a gracious change. Dr. M. brother to the man alluded to, is considerably impressed. His wife, who was awakened before her marriage two or three years since, and whose mind has been afflicted with the melancholy impression that she had committed the unpardonable sin, now indulges a gleam of hope, and her mind has become, in a degree, tranquil and serene. Two other brothers of the same family are quite serious. A widow lady, in this neighborhood, during the week, has expressed a hope of an interest in Christ. About the middle of the week, I returned home to visit my family, and a Methodist minister, in the mean time, hearing of the attention in this neighborhood, appointed a number of meetings, visited all the families where any seriousness appeared, sold or lent his book of discipline to a number of persons. On my return, I found the minds of some were considerably agitated in regard to certain doctrines.

As the state of things in Brooklyn is so interesting, I have concluded to labor here altogether for the present.

1st Sabbath in October—Preached twice during the day, and took up a collection of $1 63 cents. Lectured in the evening. The audience in the afternoon was peculiarly attentive and solemn.—The truth appeared to be accompanied with the demonstration of the Spirit.—On the day following, attended the monthly concert of prayer. Most of the members of the church were present. After the prayer meeting was closed, we held a church conference, and an inquiry was made of each individual respecting the state of his mind; the time spent in this exercise seemed very profitable. Most of the church appear somewhat aroused from their lethargy. Attended a lecture during the week. In my visits, I ascertained that some others were seriously impressed, whose cases I had not heard of before; and the good work is evidently increasing and extending into other parts of the town. Conversed with two heads of families on the subject of family prayer, and they have come to the determination of erecting a family altar in their houses.

A dying daughter's warning to her aged father.

"The young physician whom I have

mentioned, together with his three brothers, now indulge a hope. Their sister has just died in the triumphs of faith. On her dying bed, she sent an urgent request to her aged father, that he would search again, and see whether the doctrine of universal salvation is taught in the Bible, saying that she wished him to be told that she had found it a crumbling basis for a dying sinner to build his heavenly hopes upon. These brothers for years have advocated the doctrine of Universalism, but have now renounced it as a delusion of the arch deceiver. Their change of sentiment has created some alarm among their former associates. And if I mistake not, there are numbers in this place who begin to question the truth of their system.

2d Sabbath in October—Attended two services in the day time, and a prayer meeting in the evening. The weather was extremely unpleasant and stormy. On Monday evening attended a prayer meeting at Mr. G's. It was a solemn and interesting meeting. At the close, I requested those desirous to converse on the subject of religion, to tarry a few moments, when every individual present took their seats. I then commenced a conversation with every person present, excepting those I had conversed with previously. At this meeting, I found three or four others under conviction, that I had not before heard of.

Visited on Tuesday—Found two families where my visits were attended evidently with a divine blessing. Preached in the evening. On Wednesday I intended to have visited, but ill-health prevented. Lectured in the evening at Mr. B's.

A Universalist Church opened to a Presbyterian Missionary.

3d Sabbath in October.—As the Methodists had made an appointment at our usual place of meeting, the Universalists permitted us to occupy their house of worship. Numbers were present who have rarely been seen at a Presbyterian meeting, and appeared serious. In the evening preached to the young people. The house was crowded to overflowing. It was a solemn season, and one of great interest. Took up a collection during the day of $1 58.—Visited on Monday. On Tuesday I met a number of the church at Deacon G's. for fasting and prayer. It was a profitable service, I trust, to us all. The sisters, in giving a relation of their experience, spoke with much feeling.

During my labors in this place, I have circulated a large parcel of religious tracts, some of which have been attended with evident benefit, and I believe have been the means of awakening, or at least, of deepening religious impressions which had been previously made. Particularly I have taken pains to circulate Kittredge's Address, and Humphrey's Parallel, in order to prepare the way, before I leave the place, for forming a Temperance Society.

4th Sabbath in October—Preached twice during the day, but on account of the illness of my famiiy, was obliged to return home in the evening, without attending a third service. Preached on Tuesday evening in a school-house, in the centre of the place, and on Wednesday evening in the neighborhood, where the excitement commenced. On Friday the session met at 11 o'clock, on business, and the church at 10 o'clock, for humiliation and prayer. A considerable excitement is manifest among the members of the church, but there is not that deep feeling, nor those agonizing desires that are desirable. In the evening attended an interesting prayer meeting at Mr. C's.

Stumbling blocks in the way of young converts.

Let those who pay "tithes of mint, and annis, and cummin," and those *members of the church* especially, who are advocates for "*strong drink*," attentively consider the distressing facts which follow, and let them take home to themselves the solemn warnings which such facts afford!

"1st Sabbath in November—Preached three times at the school-house, the usual place of preaching. On Monday, visited a number of families. In one of these families, I found two of the young converts embarrassed in their minds, on the subject of baptism. And here I would observe that a missionary, amid the joys of harvest, is called sometimes to conflict with distressing trials, arising from difference of sentiment respecting modes and forms and doctrines.

This day I have conversed with six of the young converts. One is troubled in his mind about infant baptism, another about the mode, a third about the doctrines. A fourth hesitates about coming forward to unite with the church, because some of the elders advocate drinking whiskey. On account of these difficulties and embarrassments, none will probably offer themselves for examination before session for the present.

Attended the monthly concert of prayer in the evening. The brethren appeared to be unusually engaged.—

Some were present who were never before seen at a prayer meeting. A man and his wife, in this neighborhood, where the prayer meeting was held, have hitherto been inclining to Universalism, but have of late, appeared very serious, and the woman begins to indulge a hope.

A new church completed.

"Through the spirited efforts of the Presbyterian church in this place, a house of public worship was raised last summer, and is just completed. On Friday I had the pleasure of dedicating it to the worship of Almighty God. This church, so many years without a stated place of worship, appeared to feel the joy of the children of Israel when the ark was recovered from the Philistines, and had obtained a settled residence in their own land. They begin to feel also more desirous than even to obtain a settled minister.

A Temperance Society formed.

"On Friday evening a meeting was appointed to form a Temperance Society, and a large congregation convened. The whole evening, till 9 o'clock, was spent in reading various publications and documents on the subject of Temperance. The audience listened with intense interest. At the close of the service, a constitution was submitted, signed by twenty-six individuals, and a society was organized. Great fears were entertained before the meeting, about the success of the object, for some of the principle men in the church were opposed to the Temperance Society, or had spoken of it in a light manner. And if such men should refuse to enrol their names as members, it was apprehended that it would act as a discouragement to others. Besides, one of the deacons and elders of the church thought the agitation of this subject would kill the spirit of the revival. But through the good hand of God upon us, we even prospered beyond our expectation, and it is believed that a most happy influence has already begun to pervade the community, in consequence of these efforts in the Temperance cause. The three retailers in ardent spirits (shameful to relate, they are all professing christians) have promised to vend no more ardent spirits, after they have sold out the supply which they have on hand.

2d Sabbath in November.—For the first time, on this Sabbath, the church in this place enjoyed the pleasure of meeting in a temple dedicated to the worship of Almighty God. Though the weather was unfavorable, yet the congregation was respectable and almost every church member was present.—The communion season was truly refreshing. A collection was taken up amounting to $2 50.

Though the good work has not appeared to progress for two or three weeks past, yet there have been some indications to-day that the seriousness is increasing. Some professed Universalists, who have been as decided as any in the place, were out on the Sabbath, who have not been seen for years, till recently, at a Presbyterian meeting.—There are numbers, I believe, who have clung to Universalism, whose fears of late have been awakened, that this doctrine will not stand the test of the great day. The prospect of good being done here is therefore favorable."

OHIO.

Extracts from a report of the Rev. D. C. Allen, dated Marysville, Union county, Ohio, Nov. 16, 1829.

"Since my last report, my time has been much occupied, in preaching to my several congregations on the Sabbath, and frequently on other days; in attending prayer meetings and Bible classes; in visiting the sick and others; and in scattering about religious tracts, newspapers, &c. During this time, I have formed two churches, and administered the Lord's supper in four different congregations. These seasons were all marked with some considerable interest. May the Lord greatly bless them.

I will now give you some extracts from my Journal, accompanied with occasional remarks.

A church organized.

"Sept. 9. In the afternoon, went to Marysville, to organize a church. Two elders from Upper Liberty congregation and myself, examined thirteen candidates for church membership, and received eleven. Four of these had not made public profession, and seven were from other churches. At night, preached a sermon, baptized one adult, organized a church, and ordained two ruling Elders. The meeting was pretty well attended. May the Lord bless and own this little vine, as one of his own right hand's planting. This is the county seat of Union, and it was highly important that a church should have an early existence here, as the village is forming its character. The Methodists had been operating here for some time. Their number is yet small.

Sabbath 13th. Administered the Lord's supper in Upper Liberty, to about seventy-five persons. Two new members received at this time. The house was full of people. Some unable to get seats.

A solemn warning to the profane.

"19th. To-day, a man was thrown from his horse while running a race, near Milford, in this county, and nearly killed!

21st. The man who was thrown from his horse on Saturday, is still alive, but very much injured. This man is about 45 or 50 years of age, and notoriously wicked. As he was mounting his horse for the race, he uttered a speech too shocking for repetition. He started; his horse soon ran out of the path and threw him against a tree. He was taken up nearly lifeless. Medical aid was soon present, and while the physician was bleeding him, he cursed him, and inquired if he was going to kill him? Although a professed Universalist, he called mightily upon the Lord for mercy.

This horse race was on "a muster day!" The Lord hasten on the day, when those silly and unprofitable musters shall be abandoned, and when the prediction shall be fulfilled, that "Nations shall learn war no more!" There have been several deaths by racing, within the bounds of my labors, in the course of a few years past.

Another church organized.

"26th. Went to London—preached once. In the afternoon, held a meeting for the examination of candidates for a church. Twenty persons were present, and were all received. Two persons were nominated for Ruling Elders.—Three Elders from the two Liberty congregations were with me. I endeavored to obtain other assistance, but failed at two different appointments. At length I concluded to go on with the responsible and serious undertaking with the assistance of three Elders.

"Sabbath, 27th. In the morning, the Session met, and examined and received one other person. Preached once today. After the discourse, baptized two adults, constituted a church of 21 members, viz. 8 males and 13 females, (8 on profession and 13 from other churches) and ordained two Ruling Elders. After a short intermission, the congregation again assembled, when four infants were baptized, and the sacrament of the Lord's Supper was administered to 30 persons. A number of professors had lived several years without having the privilege of commemorating the death and sufferings of their divine Redeemer! One man came on foot 8 or 10 miles, and sat down at the table with the professed followers of Jesus. He told me he had not had an opportunity to commune for four years. The assembly was large and quite attentive. May the great Head of the church bless the occasion to many precious souls, and water this little vine, and make it flourishing and fruitful. London is the county seat of Madison county. But two Presbyterian members live in the village.

The cause of Temperance advancing.

"29th. Preached in Marysville at night on the subject of Temperance.—Pretty good number out. Among them were some intemperate people. May the Lord favor the cause of Temperance. One intemperate man walked about the house with anger. Several persons here have drawn up resolutions in favor of Temperance, and annexed their signatures to them. I hope a Temperance society will be formed soon. One store has been commenced without any spirits, and one merchant has resolved to purchase no more.

Oct. 9th. This day has been observed as a day of fasting and prayer, in the church of Lower Liberty. After preaching, held a church meeting, which was rather interesting. Some good feeling was manifested among the members, in view of unfaithfulness.

Sabbath, 11th. Administered the sacrament in Lower Liberty to 65 or 70 persons. Three persons received.

12th. Preached to-day at Lower Liberty. A good number out, and considerable feeling manifested.

16th. The church session met to-day in Marysville, and received four persons to the church, one from another church, and three on profession. In a prayer meeting at night, the three latter publicly entered into covenant with God.—One of these received baptism.

Arrangements made for erecting a church.

"26th. Attended a meeting of the congregation of Upper Liberty, to consult about erecting a new meeting-house. They agreed on building, near to Milford village, a frame house, 35 by 45, without galleries, according to a plan exhibited. A subscription paper has since been drawn up, and about $200 subscribed.

Nov. 2. Attended monthly concert this evening at Lower Liberty. The night was wet, but we had a pleasant

meeting. I proposed a collection for the first time, and one dollar was obtained for the poor heathen.

Notice to New Subscribers.

In consequence of the rapid increase of Subscribers to this work, we are unable at present to furnish our new subscribers with all the back numbers. In the course of a few days, however, the first three numbers will be *re-printed*, and forwarded to subscribers. As the work is published in numbers calculated for binding at the end of each year, and furnished at a very low price, it will be expected of all new subscribers that they take it from the commencement. We shall hereafter print 5,000 copies, and shall very soon be able, without delay, to comply with all orders for the back numbers.

☞All persons who have the names of new subscribers are requested to forward them immediately.

Notice to Auxiliaries and Agents.

As the Treasury of the Board of Missions has already been over-drawn, to the amount of nearly two thousand dollars, and as the Board have more or less engagements to meet with their missionaries almost every week, it is very desirable and important that remittances of all monies, collected for the use of the Board, should be made promptly. It is therefore earnestly requested of Auxiliary Societies, and of all Agents, and of other persons who have been authorized to receive monies for the Board, that they forward the same, as soon as may be practicable, to our Treasurer, Solomon Allen, Esq. No. 18, South Third street, Philadelphia. Congregations and individuals, who may find it most convenient to place their contributions in the hands of persons authorized by Presbyteries, or by this Board, to receive them, can do so, with the request, that they may be immediately remitted to our Treasurer.

☞In the reports which may hereafter be made of New Auxiliaries, the *names* of members are not desired, as it is deemed inexpedient to publish them. But we wish special care to be taken in giving the *number* of members, and the whole *amount* received.

MISSIONARY APPOINTMENTS.

Rev. E. W. Caruthers, Agent, 4 months to North and South Carolina and Georgia.

Rev. John F. Cowan, 1 year to Missouri.

Rev. Samuel H. M'Nutt, 1 year to Rockville, Parke county, and to adjacent counties, Indiana.

Mr. John Pumroy, 1 year to the congregations of Harmony and Carmel, N. C.

Rev. Thomas Archibald, 1 year to the congregations of Hamilton and Unity, and adjacent country, Mississippi.

Rev. Joseph Myers, 1 year to the congregation of Brockport, Monroe county, N. Y.

Rev. John Lodor, 6 months to Woodstock, and two adjoining congregations, Va.

Mr. P. H. Fullinwider, 1 year in the Presbytery of Mississippi.

Rev. Robert Hall, 1 year to Warrenton, Fauquier county, and Culpepper co. Va.

Rev. James H. Monroe, 1 year to Lorraine, Jefferson county, N. Y.

Mr. James Campbell, 1 year to Kittaning and Crooked Creek, Pa.

LETTERS RECEIVED.

J. Anderson 2, Pa., J. T. Field 2, N. J.; W. Quillin, N. C.; W. C. Anderson, N. C.; R. A. Lapsley, Ky.; P. H. Fullinwider 2, N. J.; J. Reed, Indiana; A. Alexander 4, N. J.; E. Washburn, Ohio; G. Potts, and T. Archibald, Mississippi; J. E. Annan, Md.; G. G. Sill 2, N. Y.; Trustees of Brockport Congregation, N. Y.; W. Nesbit, Pa.; W. M. Carmichael, N. Y.; M. P. Squier, N. Y.; S. Montgomery, Pa.; A. Dayton, N. Y.; J. Monteith, Pa.; S. Wolf, Ohio, T. Barr, Ohio; S. Sturgeon, Pa.; R. M. Laird, Md.; D. Humphreys, S. C.; G. W. Ashbridge, Alabama; H. Van Deman, Ohio; S. M'Farren, Pa.; A. Aikman, Geo.; G. W. Warner, Ohio; J. R. Boyd, N. Y.; W. Brobston, N. C.; W. Baird, Pa.; G. W. Bethune, N. Y.; B. M'Dowell, N. J.; J. A. Ogden, Indiana; R. G. Lynn, Ohio; J. Breed, N. Y.; A. W. Poage, Ohio; J. R. Huchison, Ky.; J. D. Hughes, Ohio; S. Goodell, N. Y.; R. B. Campfield, Md.; J. Talmage, Geo.; J. R. Talmage, Geo.; W. Hill, Va.; A. D. Montgomery, Va.; A. G. Dauby, N. Y.; J. Gray, Pa.; M. P. Moore, Pa.; W. Neill, Pa.; E. C. Hutchinson, Va.; Elders of the 1st Presbyterian Church, Mendon, N. Y.; H. Camps, N. Y.; J. H. Gray, Alabama; W. Jeffery, Pa.; R. B. Campfield, jr. Md., Trustees of the Congregations of Andover and Greenwood, N. Y.; J. B. M'Creary, Pa.; W. R. De Witt, Pa.; C. Wait, N. Y.; J. Hart, N. Y.

ACCOUNT OF CASH RECEIVED

By the Board of Missions of the General Assembly of the Presbyterian Church, from the 1st to the 31st of December, 1829.

Allen Township, Pa. Avails of the Ladies' Sewing Society, per Rev. Alexander Heberton			$ 15 00
Bedford, West Chester county, N. Y. Donation from a friend to the cause			0 38
Bridgeton, N. J. Additional collection from Auxiliary Society			6 50
Concord, N. C. Collection in Presbyterian Church, per Rev. Mr. Quillin			5 00
Cambridge, Ohio, From Auxiliary Society, per Rev. T. Barr			0 75
Easton, Pa. Monthly Concert collection in Presbyterian Church, per Rev. J. Gray	$10 00		
Do. From Miss Eliza Davis, avails of Missionary work	2 00		
Do. Auxiliary Society	38 00		
			50 00
Friendship, S. C. Collection in Presbyterian Church, per Rev. Mr. Quillin			3 63
Greenwich, N. J. Additional col. do. do.			5 00
George's Creek, Pa. Collection do. do. per Mr. A. G. Fairchild			10 00
Hopewell, Pa. Donation from E. P. a member of the Congregation under the pastoral care of the Rev. Dr. Cathcart			5 00
Jonathan's Creek, Ohio, Collection in Presbyterian Church, after communion, per Rev. J. E. Annan			2 75
Morgantown, N. C. Collection in Presby'n Church, per Rev. Mr. Quillin	18 00		
Do. do. do. from individuals, per do.	4 22		
Do. do. Donation from Rev. Mr. Quillin	5 00		
			27 22
M'Connellsville, Ohio, From Auxiliary Society, per Rev. T. Barr			5 19
Martinsburgh, Ohio, From do. per do.			7 50
Mount Vernon, Ohio, From do. per do.			7 13
Newton, Ohio, From do. per Rev. J. E. Annan			1 50
New Lancaster, Ohio, From do. per Rev. T. Barr			25 50
Norwich, Ohio, From do. per do.			1 00
Newark, Ohio, From do. per do.			1 00
Newark, N. J. Additional collection from Auxiliary Society of the Third Presbyterian Church, per Rev. J. T. Russell			42 50
New York, N. Y. From Mr. Moses Allen, his subscription for 1829			100 00
North Chili, N. Y. Donation from Mr. L. Campbell, per Rev. G. G. Sill			4 50
Philadelphia, Pa. Legacy from the estate of Mrs. Elizabeth Wittenberg, for the instruction of Indian children, by her daughter, Mrs. Mary Cornell	192 00		
Do. do. James Kerr, his subscription for 1829,	100 00		
Do. do. Collection at Monthly Concert, in Sixth Presbyterian Church	10 40		
Do. do. Donation from Mrs. C. M. Latta	0 50		
Do. do. do. from Mr. William F. Geddes	4 32		
			307 22
Princess Ann, Md. Donation from Miss Sally E. Jones			5 00
Sherrills, N. C. Collection in Presbyterian Church, per Rev. Mr. Quillin			4 15
Somerset, Ohio, Collection in Presbyterian Church, after communion, per Rev. J. E. Annan,			5 75
Do. Sundry Collections, per Rev. E. Washburn			37 06
Do. From Auxiliary Society, per Rev. T. Barr			7 50
St. Mary's, Geo. From Rev. H. S. Pratt, his subscription for 1829			100 00
Senecaville, Ohio, From Auxiliary Society, per Rev. T. Barr			2 81
Tarboro', N. C. Collections per Rev. D. C. Allen			21 00
Thornville, Ohio, From Auxiliary Society, per Rev. T. Barr			3 50
Unity, Ohio, do. per do.			5 50
Walsh's settlement, Ohio, do. per do.			0 75
Washington, Ohio, do. per do.			8 81
Zanesville & Putnam, Ohio, do. per do.			34 75
Mount Vernon, Ohio, From J. Johnson and family			1 56
Missionary Reporter, From sundry subscribers			132 00
			$ 1,004 41

SOLOMON ALLEN, *Treasurer,*

No. 18, South Third Street.

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

ATTENTION OF THE GENERAL ASSEMBLY TO THE SUBJECT OF EDUCATION.

Next May will be *twenty-five* years since the General Assembly gave a serious and particular attention to this subject. By an able paper, written by a venerable minister, to whom the Presbyterian church is deeply indebted, the consideration of our highest judicature was turned to the lamentable deficiency of ministers in regard to numbers, and the necessity of adopting speedily, efficient measures for supplying the wants of the church. The paper was sent down to the Presbyteries as an *overture*, on which, after due deliberation, they were required to report to the next Assembly.

RESULT.

On the reports of the Presbyteries, the committee who had examined them made a report as follows:

"The commissioners from all the Presbyteries represented in this Assembly, having been called to state the opinion entertained by their respective Presbyteries, on this subject, it appeared, that the overture had been seriously considered and highly approved, by the most of them; that some Presbyteries had long been in the habit of using the measures contemplated in the overture, for bringing forward youth of piety and talents, as candidates for the gospel ministry; and that others had adopted and organized such measures within the last year, and in consequence of the overture under consideration.

After maturely deliberating, the Assembly determined, that *the part of the overture which relates to the selection and education of young men of piety and talents for the gospel ministry*, presents a plan, which they consider as well deserving their countenance and support. It is indeed an obvious and melancholy fact, that the candidates for the gospel ministry, within the bounds of the Presbyterian church at present, are greatly disproportionate to the demand which is made for their services; and that the rapid increase of vacant congregations, taken in connexion with the youth who are studying for the ministry, presents a most gloomy prospect of what is likely to be the state of our church in a few years, if prompt and effectual measure be not taken to furnish a supply of ministers, much greater than the existing state of things is like to produce. The Assembly were indeed deeply affected by the view which they had taken of this subject, and were extremely solicitous to adopt the most efficient measures which circumstances permit, to remedy the evil which exists, and to prevent its augmentation. But, as the Presbyteries of which the Assembly have the oversight, are scattered over a wide extent of country, and their circumstances are known to be extremely various, it occurred, that *an absolute injunction* on all the Presbyteries, immediately to enter on the execution of the plan proposed, might bear hard on some, if not be entirely incapable of execution. On the other hand, *merely to recommend* an attention to the plan, without attaching any responsibility to the neglect of the recommendation, appeared to the Assembly incompatible with the high importance of the subject, and with their own duty as the guardians of the church, bound especially to provide for their people a supply of the word of life. It was therefore determined to take a *middle course* between these extremes, so as, if possible, to avoid the inconvenience of both.—With this in view, it was resolved to recommend, *and the Assembly do hereby most earnestly recommend*, to every Presbytery under their care, to use their utmost endeavours to increase, by all suitable means in their power, the number of promising candidates for the holy ministry—to press it upon the parents of pious youth, to educate them for the church, and on the youth themselves, to devote their talents and their lives to this sacred calling—to make vigorous exertions to raise funds to assist all the youth who may need assistance—to be careful that the youth whom they take on their funds, give such evidence as the nature of the case admits, that they possess both *talents and piety*—to inspect the education of these youth during the course both of their academical and theological studies; choosing for them such schools, seminaries, and teachers, as each Presbytery may judge most proper and advantageous, so as eventually to bring them into the ministry, well furnised for their work:—and the Assembly do hereby order, that every Presbytery under their care, make, annually, a report to the Assembly, stat-

ing particularly what they have done in this concern, or why (if the case so shall be) they have done nothing in it; —and the Assembly will, when these reports are received, consider each distinctly, and decide by vote, whether the Presbyteries severally shall be considered as having discharged, or neglected their duty, in this important business."

CONTINUED ATTENTION TO THIS SUBJECT.

On the above plan the General Assembly continued to act, and yearly to inquire of the representatives of the different Presbyteries what they had done, in relation to this important concern, and to decide by a formal vote, whether the Presbyteries had done their duty or not. This procedure had unquestionably a favorable effect. The inferior judicatories were quickened in duty and zeal, funds were raised, pious young men, needing help, were sought out and found, and a considerable accession to the ministry was made, which, without these exertions, would not have been secured.— Thus the important business of education was conducted in the Presbyterian church, till the year 1819, when a change of circumstances indicated the propriety of adopting new measures, in hopes of securing more *merited* and *concentrated* efforts throughout our bounds.

BOARD OF EDUCATION.

In the year 1819, the General Assembly constituted a Board of Education.

"Whereas the General Assembly forms the bond of union of the Presbyterian Church in the United States, and affords the acknowledged means of combining the intelligence, and concentrating the efforts of that denomination: Whereas the present state of our country most loudly calls for increasing energy and zeal, in training young men for the ministry of the Gospel; and it has become necessary to originate new and more efficient measures, for carrying on this great and important work;to systematize and unite the efforts that are now making within our bound: And whereas it is desirable that a fund be established under the direction of the GeneraiAassembly, which among other objects, might afford asssitance to those Presbyteries and parts of the church that may require the same:— Therefore, *Resolved.*

1st. That the General Assembly establish a general Board of Education.

2d. That it be recommended that Boards of Education be formed within our bounds, auxiliary to the Board of the General Assembly, as extensively as possible.

3d. That it be recommended to the several Presbyteries to form themselves into Education Societies, auxiliary to the Board, and to adopt the most vigorous efforts to accomplish this important object.

For several years the Board had no funds, and merely received the reports of the Presbyteries and of auxiliary societies, and reported to the Assembly what was doing in the churches in the education cause.

The Board in 1825, aided 24 beneficiaries.
1826, 19
1827, 18
1828, 19

RE-ORGANIZATION OF THE BOARD.

In 1829, the Board was re-organized on a plan which has appeared in the *Register.*

One article of the plan states, that the Board will require *no written obligation* from any beneficiary, but leave the refunding of monies received entirely to the conscience of each individual who may receive aid.— We have strong objections to written obligations or bonds, exacting re-payment from young men, who are dependant on others for assistance in procuring an education. We think it inconsistent with the character which the church sustains as a *moral parent* to her youth, to require such bonds as no parent would demand from his children. We believe such obligations tend to dispirit the minds of beneficiaries, while pursuing their studies. We are apprehensive that they present temptations to licentiates to look for situations where the salaries are large, rather than for retired situations where they may be most useful, at least in the first two years of their ministry. Considering what a scanty support is generally given to the ministry, we think that very few, without great embarrassment, would be able, in the course of six or seven years, to re-pay the money advanced.

The plan of the Board will, as already stated, leave the re-payment to every one's conscience, when, without denying to himself and family a decent support, he shall find himself able to refund the amount.

But it will be expected of our beneficiaries, after being licensed to preach the Gospel, to hold themselves in readiness, if invited by the Board of Missions, to per-

form, for a definite time, missionary labour in our destitute settlements. In this manner, the Board of Education will supply her sister Board with valuable missionaries; and our beneficiaries will be furnished with desirable employment, in which they may begin to exercise their gifts profitably both to themselves and to others. And thus too they will find a speedy opportunity of repaying the parental kindness of the Church, by carrying to her hungry children the bread of life, and watering her parched fields with the dew of heaven.

PROSPECTS OF THE BOARD.

The funds at the command of the Board are, as yet, far from being sufficient to meet the applications for assistance. The Board have, however, determined, in reliance on Divine Providence and the liberality of their fellow Christians, to assist *thirty-one* young men; and they hope, when the churches shall be aroused, to aid *five* or *ten times* that number annually. The Board of Missions, on its new plan of operation, is receiving the cordial co-operation of the churches; and we have no reason for doubting, in regard to the success of the Board of Education. In our last number, the reader will recollect that we gave a list of the Synods that have already shown a disposition to co-operate in the great business of educating our youth for the ministry. All who feel cordially attached to the creed and order of the Presbyterian church, will, on reflection, see that this is a business that ought not to be entrusted to foreign hands, but to be kept carefully under the inspection and superintendence of the General Assembly.

WORTHY OF IMITATION.

The following letter was received by Dr. Green.

Coshocton, Ohio, Dec. 2, 1829.

Rev. and Dear Sir,—Learning from the last number of the Missionary Reporter and Education Register, that numerous applications have been made to the Education Board, by young men, who were anxious to receive its aid; and that the Board, in consequence of its straitened situation in regard to funds, could not afford them that aid; a few individuals of the Presbyterian church in this town, have contributed twenty dollars for that Board. You will find the above sum enclosed, and will please to present it to the proper officer of that Board, that it may be employed in aiding that good work, which calls loudly for a *much, much* larger sum. Hoping that the zeal of many may be stirred up to cast their mites into the treasury of the Lord, with a view of preparing many laborers for our extensive harvest, and wishing you, and your Board, and the Board of Education, God speed,

I remain, Rev. and Dear Sir,
Your friend and servant,
JAMES RENFREW.

We publish the above in hopes that individuals in other places will do likewise. A little exertion on the part of our numerous friends, would send into our treasury large supplies of pecuniary aid, and enable us to increase greatly the list of our beneficiaries.

AN OFFER.

An individual, who already stands pledged, if his life be prolonged, to contribute $100 annually, for ten years, to the Education Board, offers to bind himself to pay for the year 1830, $200 additional; provided *nine* other persons will engage for the same year to pay *each* an equal sum. He makes this offer, because he believes that the present is a crisis that calls for particular exertions from the friends of Christ, and the church to which we belong.

Extract from a letter dated New York, Dec. 14, 1829.

"I send you a copy of the preamble and resolutions which were unanimously passed in our Synod, Oct. 23, 1829.

"Whereas the General Assembly, at their sessions in May last, did adopt measures designed to give greater efficiency to the operations of their Board of Education; and whereas, the said Board have appointed an Executive Committee and a General Agent, whose duty it is to visit the several Presbyteries, to endeavor to stir up the minds of the brethren on this subject, to seek out suitable young men to be elevated to the Gospel ministry, and place the same, with the approbation of the Presbytery to which the selected beneficiaries naturally belong, in some school, college or seminary, in which they may prosecute their studies—Therefore

1. *Resolved*, That this Synod do cordially approve the object of the Board of Education of the General Assembly, and also recommend it to the patronage of the Presbyteries and churches in our immediate connexion.

2. *Resolved*, That the Synod organize a Board, to be entitled, "The Board of

Education of the Synod of New York, auxiliary to the Board of Education of the General Assembly.

3. *Resolved*, That this Board shall consist of three ministers and three laymen from each Presbytery, to be chosen annually by the Synod.

4. *Resolved*, That the Board shall have power to form their own constitution and by-laws, and annually to appoint an executive committee, consisting of seven, three of whom shall be a quorum to do business.

5. *Resolved*, That the members of the executive committee may be elected from individuals belonging to churches under the care of this Synod, who are not members of the Board, but who, after their election, shall be ex-officio members.

The Board were accordingly chosen immediately by the Synod, and have since met and adopted a constitution."

We beg the special attention of our readers to the following remarks of the Board, in an address published several years ago.

"Much has lately been done, and is still doing, for putting the Bible into the hands of all who are able to read it; and for teaching those to read it, to whom it has heretofore, on account of their ignorance, been a sealed book.—This is as it should be. Too much has not been done: nay, much remains to be done; and we should deprecate the idea of saying or doing any thing to lessen the exertions, or the zeal, manifested in dispersing far and wide the volume of inspiration. But we do verily believe that, as the human mind is apt to be engrossed by a favourite object, to the exclusion or neglect of other objects as important as that which it regards, so it has happened here. A zeal to disperse *the written word* has, with many, prevented a due concern and proper exertions to provide for *the preached word*. This is not as it ought to be. 'These things ought ye to have done, and not to leave the other undone.' Let us never forget that the preaching of the word is the ordinary means instituted by God for giving efficacy to the truths of revelation. Those truths are reposited in the Bible. But in order to their practical and saving application, (always under the influence of that Holy Spirit, whose operations alone can render them effectual to salvation,) they must be drawn out of the Bible by the preacher of the gospel, and explained, inculcated and enforced by oral addresses.

"That this is the ordinary way in which revealed truth becomes the power of God unto salvation, is manifest from all experience, as well as from the scriptures themselves. Instances there no doubt are of individuals who have been converted unto God by merely reading the Bible; and it will ever be the delightful fountain from which the people of God will constantly and immediately draw the water of life, and the unerring test by which they will try every doctrine. But if an instance should occur, once in a century, of a religious awakening begun by reading the scriptures and other good books, we doubt if a single instance can be pointed out in which the good work has *proceeded far*, without the preaching of the word. Indeed, with very few exceptions, it is the preached word that both begins and carries on this work, *among the mass of the community*."

RECEIPTS.

The Treasurer of the Education Board acknowledges the receipt of the following sums in December, 1829.

Dec. 1.	Mr. Pages donation,	$5 00
4.	Dr. Neill, the Agent of the Board,	350 16
14.	Mr. James Renfrew, Ohio, by Dr. Green,	20 00
16.	Dr. Janeway's annual subscription,	100 00
24.	Donation of E. P. of Dr. Cathcart's cong'tion, York co. Pa.	5 00
	Annual subscription of Rev. Horace S. Pratt, St. Mary's Ga.	100 00
		$580 16

Contributions to the Board of Education, received by the General Agent, during the month of Dec. 1829.

From individuals of the 2d Presbyterian church, Philadelphia,	$125 00
From individuals of the 1st Presbyterian church, Philadelphia,	139 00
From individuals of the church in Carlisle, Pa. annual,	55 00
From individuals of the church of Silver Spring, Pa. annual,	10 50
	$329 50

A few subscriptions, besides the above, not yet paid.

W. Neill,
Cor. Sec. and Gen. Agent.